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**RAHVAJUTTUDEL PÕHINEV ÕPPEMATERJAL
INGLISE KEELT KÕNELEVATE RIIKIDE
KULTUURIELEMENTIDE ÕPETAMISEKS II
KOOLIASTME INGLISE KEELE TUNNIS**

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Rahvajuttudel põhinev õppematerjal inglise keelt kõnelevate riikide kultuurielementide
õpetamiseks II kooliastme inglise keele tunnis

Resümee

Kultuuriteadmiste omandamine ning kultuuriteadlikkuse suurendamine õpetab asjatundlikkust ning tolerantsust nii teiste kultuuride kui ka enda kultuuri suhtes. Üks võimalus kultuuriteadlikkuse suurendamiseks on tutvustada erinevate rahvuste kultuurielemente rahvajuttude kaudu. Magistritöö eesmärgiks oli koostada rahvajuttudel põhinev õppematerjal kultuurielementide õpetamiseks põhikooli II kooliastme inglise keele tunnis ning hinnata kasutatud rahvajuttude ja koostatud töölehtede sobilikkust õpilaste tagasiside põhjal. Samuti selgitati välja õpilaste hinnangu ja ülesannete soorituse kokkulangevus ning õpilaste jaoks olulised kultuuriteemad. Uuringust selgus, et koostatud töölehed ja valitud rahvajutud olid II kooliastme õpilastele jõu- ning eakohased. Samuti olid kooskõlas õpilaste hinnang ja tegelik sooritus. Lisaks ilmnes, et õpilaste jaoks on oluline õppida kultuuriteemasid, mis aitaksid neil võõras riigis kohaneda ning elus paremini hakkama saada.

Märksõnad: rahvajutt, kultuuriteadmised, kultuuriteadlikkus, õppematerjal, õpilaste hinnang oma sooritusele

Materials for Teaching Culture of English Speaking Countries through Folktales in the
English Lessons of the Second School Stage

Abstract

Gaining cultural knowledge and increasing cultural awareness gives us expertise and teaches tolerance towards our own and other cultures. One of the possibilities for increasing cultural awareness is to introduce the culture of different nationalities through folktales. The main aim of the present thesis was to compile study material for teaching culture of English speaking countries through folktales in the English lessons of the second school stage and to assess the suitability of the worksheets and folktales analysing the pupils' feedback. Another aim was to analyse the correspondence between the pupils' evaluation of their performance and their actual academic achievement as well as to find out what cultural elements were important for the pupils to learn. The results showed that both the worksheets and folktales were suitable for the age group. The pupils' evaluation of their performance was in accordance with their actual scores. In addition, the pupils considered it important to study cultural topics that help them to adjust and cope in a foreign country.

Keywords: folktale, cultural knowledge, cultural awareness, teaching materials, students' evaluation of their performance

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Lisa 1. Rahvajuttudel põhinev õppematerjal inglise keelt kõnelevate riikide kultuurielementide õpetamiseks

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Sissejuhatus

Kooli üheks eesmärgiks on õpetada erinevusi ja nende aktsepteerimist. Teiste rahvuste eripära ja kultuuri mõistmine eeldab teadmisi erinevate rahvaste elukeskkonnast ja traditsioonidest (Skogen & Holmberg, 2004). Seetõttu on oluline suurenda õpilaste kultuuriteadlikkust. Üks võimalus on teha seda erinevate riikide kultuurielementide tutvustamise läbi.

Viimastel aastatel räägitakse palju õppeainete vahelisele integratsioonile põhinevast õpetusest. Nii nagu saab integreerida erinevaid ained, võib integreerida ka teemasid. Põhikooli riiklikus õppekavas ning võõrkeele ainekavas (2010) tuuakse läbiva teemana esile kultuuriline identiteet, kus peetakse silmas erinevate riikide ning nende igapäevakultuuri õpetamist. Teiste kultuuride tutvustamine näitab õppijatele, et kuigi kultuurid on erinevad, on rahvustel siiski mitmeid ühiseid jooni (Hanlon, 2007; Kramsch, 1993; Tomalin & Stempleski, 1993).

Keeleõppes kultuurivaldkondi puudutavat materjali valides võib ühe allikana kasutada rahvajutte – pärimuslikke lugusid, mida iseloomustab karakterite ja tegelaste stereotüüpsus ning tegelaskujude sarnasus (Tedre, 1998). Neis käsitletavat folkloorsed kultuurielemendid on lastele vastuvõetavad ning arendavad kujutlusvõimet. Rahvajuttudes olevad detailid näitavad kõnealuse maa traditsioonide omapära – need on sattunud kultuuripärandisse, sest neid hoitakse au sees (Common European..., 2001). Samuti muudavad rahvajuttudes esinevad kordused, universaalsed teemad ja tegelased loetava teksti arusaadavamaks ja selle jälgimise lihtsamaks (Kärtner, Rikker, & Maiberg, 2005).

Eelnevalt on uuritud rahvaluule erinevate vormide (sh rahvajuttude) esinemist õpikutes (Hilp, 200) ning rahvajuttude väärtust kultuurikandjana (Virtue & Vogler, 2008), kuid ei ole keskendutud nende kasutamisele kultuurielementide õpetamiseks võõrkeeletunnis. Samuti ei ole teadaolevalt koostatud rahvajuttudel põhinevat õppematerjali kultuuri õpetamiseks. Varemalt erinevate teemade õpetamiseks koostatud õppematerjalide sagedaseks puuduseks on see, et ei ole analüüsitud õpilaste täidetud töölehti ega küsitud nende tagasisidet. Peamiselt on piirdutud õpetajate hinnangutega õppematerjalide kohta (vt Heintalu, 2011; Kollom, 2011; Kõiv, 2011).

Käesoleva magistritöö eesmärk oli koostada rahvajuttudel põhinev õppematerjal kultuurielementide õpetamiseks II kooliastme inglise keele tunnis ning seda katsetada.

Töö teoreetilises osas antakse ülevaade kultuuri õpetamisest, rahvajuttude kasutamisest kultuurielementide õpetamiseks, süvenedes ka rahvajuttude omadustesse, mis hõlbustavad nende kasutamist võõrkeeletunnis. Uurimuse eesmärgiks oli analüüsida õpilaste töölehti ning nende tagasisidet töölehtedele ja rahvajuttudele. Samuti taheti välja selgitada õpilaste hinnangu ja tegeliku soorituse kokkulangevuse täpsus.

Kultuuri õpetamine võõrkeeletunnis

Kultuuri õpetamise olulisust võõrkeeletunnis rõhutab peale riikliku õppekava (2010) ka Euroopa keeleõppe raamdokument, mille järgi on tutvumine õpitava keele sotsiaalkultuurilise taustaga oluline osa keeleõppes (Common European..., 2001). Seega peaks keelt ja kultuuri õpetama integreeritult (Byram, 1989; Kramsch, 2002; Seelye, 1993), sest kultuurialaste teadmiste omandamine hõlbustab positiivse huvi kujunemist õpitava keele suhtes (Tomlinson & Masuhara, 2004; Youssef, 2009).

Kultuuri eriomaste tunnuste sekka, mida tuleks keeleõppijale tutvustada, kuuluvad igapäevaelu (sh *söök, jook, söögikorrad, pühad, kombed*), inimeste vahelised suhted (nt *perekond, etnilised erinevused ja tööalased suhted*), väärtused ja hoiakud (nt *traditsioonid, ajalugu, kangelased, huumor jms*) ning ühiskondlikud tavad ning rituaalid (Common European..., 2001). Võõrkeele riiklik ainekava (vt Põhikooli riiklik õppekava, 2010) lisab I ja II kooliastmes nõutud kultuuriteadmiste hulka veel õpitava keele riigisümbolid, pealinnad, asukoha kaardil, tähtpäevad, tavad ja inimesed. Kultuuriteadmiste all peetakse silmas lihtsustatud, välispidist ning pigem stereotüüpset informatsiooni teiste riikide ja rahvuste kohta. Kultuuriteadmised on aluseks sisemise kultuuriteadlikkuse tekkimisele (Tomlinson & Masuhara, 2004).

Kramchi (2002) sõnul peaks iga keeleõpetaja eesmärk olema õpilase arendamine multikultuurseks suhtlejaks (*intercultural speaker*), kes küll ei räägi õpitavat keelt emakeelena, kuid keda iseloomustab kultuuriteadlikkus. Viimane sisaldab endas teadmisi, tundlikkust ning huvi nii õpitava kui ka oma maa kultuuri kohta. Suurendades õpilaste kultuuriteadlikkust, areneb nende kriitiline mõtlemine ning suureneb tolerantsus (Tomlinson & Masuhara, 2004; Tomalin & Stempleski, 1993). Byram ja Planet (2000) rõhutavad, et just läbi võrdluse on võimalik teist kultuuri mõista ning selles hakkama saada.

Kultuurielemendid rahvajuttudes

Pärimusliku loominguna on rahvajutud tihedas seoses oma loojate maailmapildi ning ainelise kultuuriga (Tedre, 1998). Sisaldades rahvapärimust võimaldavad rahvajutud õpetada väärtusi, kombestikku ning traditsioone, aga ka igapäevaelulisi komponente nagu toit, vaba aeg ja ka ajalugu ning kangelased (Tarakcioglu et al., 2009). Rahvajuttudes olev sarnane ja korduv temaatika aitab Hanloni (1999) ja Taylori (2000) sõnul lugejal samastuda teisest kultuuri- ja keeletaustast pärit inimestega.

Rahvajutud tõmbavad tähelepanu ka erinevustele kultuuride ja sinna kuuluvate inimeste mõttemaailma vahel. Sellest johtuvalt aitavad rahvajutud mõista ja hinnata väga erinevate kultuuride uskumusi, väärtusi, rituaale ja kombestikku. Rahvajuttude puhul on oluline see, et olenemata nende regionaalsest päritolust, sisaldavad nad väga mitmeid universaalseid jooni. Nagu projektis CAFT “We speak the same language” (2009) selgus, on rahvuskangelased, paharetid, loodusjõud, loomad, kombed ja toit ühisteks teemadeks väga erinevatest kultuuriruumidest pärit rahvajuttudes.

Olgugi et rahvajutud võivad peegeldada teatud omadusi rahva ja kultuuri kohta, kus need loodud on, peaksid õpetajad enne nende kasutamist kindlaks tegema, kas need omadused peegeldavad minevikku või on need kestvad väärtused, mis kehtivad ka tänapäeval. Virtue (2007) on välja toonud soovitused õpetajatele, kes soovivad kasutada rahvajutte kultuuriväärtuste õpetamiseks.

Esiteks, õpetajad peaksid eelnevalt tutvuma rahvajutu päritolumaa kultuurikeskonnaga. Uurida tuleks nii ajalugu kui ka tänapäeva ühiskonnas levivaid kultuuriväärtusi. Seejärel tuleks kasutatavat rahvajuttu eelnevalt hoolega lugeda – pöörates tähelepanu tegevuspaigale, tegelastele, tegevuste toimumise järjekorrale (nt *Kes on kangelane ning kes kurikael? Milliseid isiksuseomadusi on neile omistatud? Missuguseid tegusid peetakse heatahtlikeks ning kangelaslikkudeks? Kas rahvajutt võib süvendada mingisuguseid negatiivseid stereotüüpe?*). Samuti peaks õpetaja läbi mõtlema, kas rahvajutt on sobilik kaasaegse kultuuri õpetamiseks (nt *Millised püsiväärtused lugedes peegelduvad? Missuguseid teemasid rõhutada? Missugused teemad vajavad lisaks selgitamist?*).

Rahvajuttude kasutamine keeleõppes

Lugude kasutamine on keeleõppe lahutamatu osa (Cameron, 2001). Võõrkeeles kasutatavad tekstid võivad olla paljudele õppijatele hirmutavad, kuna neis võib esineda

võõraid sõnu, millega nad pole varem kokku puutunud (Kramsch, 1993). Õpilaste huvi ja arusaamist mõjutavad ka teksti autor, žanr, ajastu ja stiil. Seega peaksid tekstid, mida keeletundides kasutatakse, olema seotud kogemuste, mõtete ja tunnetega, mida õpilased mõista suudavad (Sell, 1995). Sellisteks tekstideks sobivad hästi rahvajutud, näiteks muinasjutud ja muistendid.

Rahvajuttude kasutamisel kultuuri õpetamiseks võõrkeeletunnis on Smith-Johnsoni (1997) sõnul mitmeid plusse. Esiteks on tekst autentne, mis on aluseks ka omavahelisel suhtlusel võõrkeeles (Tomlinson, 2010). Autentne on Kramsch (1993) järgi tekst, mis on vastandiks kunstlikele väljamõeldud tekstidele, mida leidub õpikutes rohkelt. Autentsed tekstid annavad teavet selle kohta, kuidas kasutatakse keelt mittepädagoogilistes kontekstides ehk igapäevastes olukordades. Vajadus autentsete tekstide järele on kasvanud viimastel aastatel tulenevalt keeleõppe laiendatud funktsioonidest. Keeleõpe ei ole enam üksnes suhtlemise õpetamine uues õpitavas keeles, vaid on ka kultuurilise kompetentsuse arendamine.

Paraku ei ole õpikutes esitatud autentseid tekste alati piisaval hulgal. Põhjuseid on mitmeid. Ära võiks mainida õpikute avaldamise pika protsessi ning inimeste kiiresti muutuva elustiili. Seepärast peakski õpetaja ise püüdma leida materjale, mis on mõeldud keelt emakeelena kõnelevatele isikutele. Siia kuuluvad ajalehed, ajakirjad, vanasõnad, menüüd, aga ka muinasjutud, legendid, muistendid (Tomlinson & Masuhara, 2004).

Lisaks pakuvad rahvajutud õpilastele huvi – nad tahavad teada, kuidas lugu lõppeb. Uuringud on näidanud, et juba 4aastased lapsed on suutelised ise võõrkeelseid lugusid ümber jutustama, 6aastased suudavad välja tuua ka põhjuse ja tagajärje seose, nt *Hunt sõi vanaema ära, sest ta oli näljane* (Kärtner et al., 2005). Huvi ning enda rahvuse rahvajuttude tundmine on tõukeks võrdluste ja seoste loomisele teiste kultuuridega (Smith-Johnson, 1997).

Et tekst, mida õppvahendina kasutatakse, oleks lugejale kasulik, motiveeriv ja tähenduslik, peab lugeja mõistma kultuuri, kus need situatsioonid aset leiavad (Sell, 1995; Tomlinson, 2010). Seetõttu on tekstide kasutamisel vajalik nende hilisem analüüs. Rahvajuttude mõistmisele aitavad kaasa ka mitmed just sellele žanrile omased tunnused, mida selgitatakse järgnevas alapeatükis.

Omadused, mis hõlbustavad rahvajuttude lugemist ja mõistmist. Ükski rahvajutt ei ole identne, juba ühe ja sama jutu rääkimise viis võib olla väga erinev. Siiski on kõigil rahvajuttudel ühiseid omadusi, mis teevad nad lastele kergesti jälgitavaks. Erinevad autorid (Forzani, 2007; Hanlon, 1999; Taylor, 2000) on välja toonud mitmeid ühiseid tunnuseid: ajaline järgnevus, kordused, etteaimatavus, lihtsad grammatilised konstruktsioonid, konkreetne sõnavara, kindel temaatika ning teksti toetavad illustratsioonid.

Suulisele pärimusele toetuvad lood, sh rahvajutud on üles ehitatud nii, et neid oleks lihtne meelde jätta ja edasi jutustada (Hanlon, 1999; Taylor, 2000). Isegi väga erinevates kultuurides räägitakse lugusid ühtmoodi. Tegevused esitatakse selles järjekorras, kuidas nad aset leidsid, ning seotakse sõnadega *kõigepealt, seejärel, pärast seda, lõpuks*. Ajaline järgnevus ja etteaimatavus annab lugudele kergesti jälgitava struktuuri (Taylor, 2000) ning muudab rahvajutud lastele vastuvõetavaks õppematerjaliks.

Suuline päritolu on ka põhjus, miks rahvajuttudes leidub palju kordusid (Forzani, 2007; Taylor, 2000). Kordusel on mitu head omadust: sama idee kordus isegi erinevate sõnadega aitab lastel lugu sügavamalt mõista ja paremini meelde jätta; kordus aitab sõnavara ja grammatilisi vorme kinnistada, mis on eriti oluline just keeleõppes (Taylor, 2000). Samas kasutavad rahvajutud üsna lihtsakoelist ja arusaadavat grammatikat ning konkreetset sõnavara, mistõttu on võimalik leida sobivaid rahvajutte keeleliselt erineval tasemel õpilastele (Taylor, 2000). Samaaegselt on rahvajuttude interpreteerimiseks lõpmatult võimalusi, sest nad kirjeldavad inimeste kogemusi ja tegevusi algeliselt sümbolite (nt *selleks, et printsessiga abielluda, peab prints metsas oleva koletisega võitlema*) kaudu (Hanlon, 1999).

Nagu eelnevast selgub, on rahvajuttudel rida omadusi, mis teevad need väärtulikuks õppematerjaliks. Paljud neist viitavad otseselt keele- ja kultuuriõppe seisukohalt olulistele aspektidele. Kindlasti on üheks rahvajuttude plussiks nende sobivus ka keeleliselt nõrgematele õpilastele. Sisaldades illustratsioone, korduseid, konkreetset ja kultuurispetsiifilist sõnavara, aitavad need kaasa teksti mõistmisele ning võrdluste tekitamisele enda ja võõra kultuuri vahel. Rahvajuttude kasutamise kitsaskohaks peab Smith-Johnson (1997) asjaolu, et keeruline on leida võõrkeelseid rahvajutte, mis langeks täpselt kokku õpilaste keeletasemega ning õige temaatikaga juttu ei pruugi leiduda õpetatavas keeles.

Varasemad uurimused

Eesti folkloristika ei ole Tedre (1998) sõnul rahvajuttudega tegelenud nii põhjalikult kui teiste rahvaluule liikidega. Süsteemi puudumise tõttu on rahvajutte tihtilugu ka raske rühmitada – seda enam, et väga palju tuleb ette liitumisi (Viidalepp, 1959).

Sellegipoolest on rahvajutud väga huvitav ja oluline osa kultuuripärimusest, mida näitab ka 2004–2005 aastal Kreeka algkooliõpilaste seas läbi viidud uurimus (Iluias, 2010).

Uuringust selgus, et 77% õpilastele meeldivad rahvajutud. Rahvajuttude populaarsus ka praegusel ajastul näitab nende vastavust laste psühholoogilistele vajadustele. See on seletatav sõnumiga, mida kannab endas rahvatarkus ning mis on vastuvõetav väga erineva kultuurilise ja sotsiaalse taustaga õpilastele. Samas selgub uurimusest, et üle 60% õpilaste sõnul jutustavad nende õpetajad neile rahvajutte harva või ei tee seda mitte kunagi.

2009–2011 aastal viidi läbi rahvusvaheline projekt „A comparative analysis of folk tales: a multicultural perspective“, milles kasutatud tekstid on positiivne näide sellest, mil viisil erinevad kultuurielemendid on põimitud rahvajuttudesse (Tarakcioglu et al., 2009). Rahvajuttude kasutamist kultuuri õpetamiseks ei ole laialdaselt Eestis uuritud, kuid kirjutatud on magistritöö rahvakultuuri (sh rahvajuttude) käsitlemisest 1.–4. klassi õpikutes (vt Hilp, 2009). Selgus, et peale rahvaluule lühivormide (nt *vanasõnad*) esines õpikutes kõige sagedamini just muinasjutte. Kirjeldatud uurimuses jäid vaatluse alt välja inglise keele õpikud.

2007. aastal Taanis läbi viidud uurimuses rahvajuttude kui kultuurikandjate pedagoogilise väärtuse hindamiseks ühiskonnaõpetuse õpetajate jaoks püüti välja selgitada, mil moel kohalikud rahvajutud peegeldavad Taani kaasaegset ühiskonda ja kultuuri. Tulemustest selgus, et enamik juttudest sisaldab tõesti uuritud kultuuriomadusi, kuid leidis ka suur hulk jutte, kus esinevad kultuuriteemad ei olnud kooskõlas tänapäeva ühiskonnaga. See on selgitatav tõsiasjaga, et kultuurisüsteemid arenevad ning muutuvad kiiresti (Virtue & Vogler, 2008). Seega, kuigi rahvajutud on väärtuslikud kultuuri edasikandajad, peaksid õpetajad neid kriitiliselt hindama, et mitte süvendada vääraid stereotüüpe ega anda eksitavat informatsiooni (Virtue, 2007).

Põhimõtted õppematerjali koostamiseks

Õppematerjali koostamine on aeganõudev protsess ning on mitmeid printsiipe, mida tuleks silmas pidada. Hea õppematerjal on suur väärtus ning kuigi uued autorid pakuvad

värskaid ideid ja meetodeid, on oluline säilitada varasemate uurijate kogemus (vt Mikk, 1995). Õppematerjal, olles uudne ja mitmekesine, peaks tekitama õpilases huvi ning uudishimu, samas õppijaid pingestamata (Tomlinson, 2011).

Hea õppematerjal peaks võimaldama õpilaste omavahelist suhtlemist arutelude või probleemküsimuste kaudu, andes sel viisil õppijatele võimaluse aktiveerida varasemad teadmised ning kogemused (Griffiths, 1995). Õppematerjali koostamise aluseks on õppekava ning kasutatud keel peab olema arusaadav ning eakohane. Samuti on oluline materjali seotus õpilaste igapäevaeluga (Griffiths, 1995; Mikk, 1995, 2000; Tomlinson, 2010, 2011; Unt, 2000; Õppekirjanduse koostamise kriteeriumid, s.a).

Kriteeriumeid ülesannete koostamiseks on kirja pannud mitmed autorid (Mikk, 1980, 1995; Nurm, 2000; Olbrei, 2006; Skogen & Holmberg, 2004; Smith-Johnson, 1997; Tomlinson, 2010, 2011; Unt, 2000; Õppekirjanduse koostamise kriteeriumid, s.a). Esiteks peaks ülesannete koostamisel arvestama integreeritust teiste ainetega, kuid samaaegselt peaks nende sisu olema vastavuses õpilaste huvidega. Teiseks on oluline jälgida, et ülesanded oleksid erineva raskusega ning sobilikud erinevate võimete õpilastele. Kolmandaks peaksid ülesanded innustama asjade olemuse üle mõtlema ning suunama iseseisvale tööle, samas võimaldama õpilastel töötada individuaalses tempos.

Töölehtede ja õppetekstide koostamisel rõhutatakse uute sõnade selgitamist ning näitlikustamist, eriti võõrkeelses õppematerjalis (Smith-Johnson, 1997). Mitmed autorid (vt Mikk, 1995; Õppekirjanduse koostamise kriteeriumid, s.a) leiavad, et õppematerjali näitlikustamiseks peaks kasutama lihtsaid pilte või kontuure, et illustratsioonid ei tõmbaks liialt tähelepanu, vaid oleks seotud konkreetse sõna või ülesande sisu mõistmisega.

Mikk (1980, 2000) ei soovita võõrkeelses tekstis kasutada harvaesinevaid sõnu ega pikki lauseid. Inglisekeelse teksti raskusastet võimaldab mõõta programm VocabProfile (1994–2006), mis jagab testitavas tekstis leiduvad sõnad nelja kategooriasse nende esinemise sageduse järgi ingliskeelsetes kirjalikes tekstides: (K1) 1000 kõige sagedamini esinevat sõna, (K2) järgmised 1000 kõige sagedamini esinevat sõna, (K3) Academic Word Listi kuuluvad sõnad ning (K4) keerulisemad sõnad, mis ei kuulu eelnevasse kategooriatesse. Khalifa & Weiri (2009) soovivad, et A2 taseme õppetekstides oleks umbes 87% ulatuses K1 ehk inglise keeles kõige sagedamini kasutatud sõnu.

Nagu eelnevast selgub, on õppematerjali koostamisel oluline silmas pidada mitmeid printsiipe ja soovitusi. Peale õppematerjali koostamist tuleks seda katsetada ning küsida

tagasisidet ning hinnanguid õpilastelt. Kikase (2010) sõnul on õpilased algklassides oma võimete ja enesetõhususe suhtes pigem positiivsed, kuid järgnevate aastatega muutuvad nende hinnangud võrreldes tegeliku sooritusega üha täpsemaks. Otsa (2012) uurimuses õpilaste soorituse ja hinnangu täpsuse võrdlemisel selgus, et kõige täpsemini hindavad enda sooritust keskmise tulemusega õpilased. Madalate tulemuste sooritajad hindasid end pigem liiga kõrgelt ning kõrgete tulemuste saajad liiga madalalt.

Uurimuse eesmärk ja uurimisküsimused

Võõrkeeles on oluline kultuuri õpetamiseks kasutada autentseid, keelt igapäevastes olukordades näitavaid tekste. Tomlinson ja Masuhara (2004) rõhuvad, et keeleõpikud pakuvad kultuurielementide õpetamiseks liialt üldist ning stereotüüpset informatsiooni ega sisalda piisavalt autsentseid tekste. Sellest tulenevalt on uurimuse eesmärk koostada rahvajuttudel põhinev õppematerjal kultuurielementide õpetamiseks põhikooli II kooliastme inglise keele tunnis ning seda katsetada. Lisaks tahetakse analüüsida õpilaste täidetud töölehti, küsides nendelt tagasisidet rahvajuttude ning õppematerjali sobivuse ja arusaadavuse kohta. Seejärel soovitakse võrrelda õppematerjalide ülesannete sooritust õpilaste hinnanguga oma sooritusele.

Koostatud õppematerjalile püstitati järgmised eesmärgid: tutvustada õpilastele erinevate inglise keelt kõnelevate maade rahvajutte, läbi rahvajuttude luua võimalus erinevate kultuuridega tutvumiseks ja nende võrdlemiseks oma kultuuriga ning tutvustada õpilastele erinevate rahvaste kultuuriga seonduvat sõnavara. Toetudes teooriale, õppematerjali koostamise põhimõtetele ja varasematele uurimustele, püstitati järgmised uurimisküsimused.

- 1. Kuivõrd on valitud rahvajuttude pikkus ja raskusaste sobilikud põhikooli II kooliastme õpilastele?* Mitmed autorid (Smith-Johansonile, 1997; Mikk 1980, 2000) peavad võõrkeelse õppeteksti valimisel oluliseks selle temaatika, pikkuse ja sõnavaliku kohandamist vastavalt lugejate eale. Võõrkeelses õppetekstis soovitab Mikk (1980, 2000) vältida harvaesinevaid sõnu ning need peaksid olema lahti seletatud ja/või illustreeritud. Khalifa & Weiri (2009) järgi peaks algajate (A2 tase) õppetekstides olema K1 ehk inglise keeles kõige sagedamini kasutatavaid sõnu umbes 87 %.
- 2. Kas ja mil määral on koostatud töölehed II kooliastmele sobilikud ning juhendid arusaadavad?* Erinevad autorid (Griffiths, 1995; Mikk, 1995; Nurm, 2000; Skogen & Holmberg; Tomlinson, 2010, 2011) pakuvad rea soovitusi töölehtede koostamiseks.

Esiteks, ülesanded peaksid olema seotud õpilaste igapäevaelu ja huvidega ning orienteeritud kindlas vanuses õpilastele. Teiseks, nii ülesanded kui ka tööjuhendid peaksid olema arusaadavad ning suunama õpilaste iseseisva mõtlemise arengut. Eelnevale toetudes soovitatakse välja selgitada koostatud töölehtede ja -juhendite sobilikkus ja mõistetavus õpilaste jaoks.

3. Missuguseid ülesandetüüpe peavad õpilased kõige keerulisemaks? Ülesannete koostamisel on oluline silmas pidada ülesannete vastavust eale, kuid samas peavad ülesanded olema sobilikud erinevate võimetega õpilastele (Mikk, 1995; Skogen & Holmberg, 2004; Tomlinson, 2011). Erineva raskusastmega ülesanded õppematerjalis muudavad selle õpilastele kergemini vastuvõetavaks ning toetavad nende arengut (Skogen & Holmberg, 2004). Samas ei tohiks õppematerjal sisaldada liialt palju keerulisi ülesandeid, mis võiksid õpilasi pingestada. Kõige enam sobivad õpilastele ülesanded, mis panevad mõtlema, kuid on kooskõlas õppija võimetega (Tomlinson, 2010, 2011).

4. Kas õpilaste hinnangutes töölehtede ülesannete arusaadavusele ilmnevad erinevused, võrreldes õpilaste tegeliku sooritusega? Õppematerjali katsetamisel on oluline küsida õpilaste hinnangut tekstide ja ülesannete raskusele (Ellis, 2011; Tomlinson, 2011). Kui esimestel kooliaastatel on õpilaste hinnangud oma võimete ja teadmiste suhtes üsna positiivsed, siis ajapikku muutuvad need adekvaatsemaks (Kikas, 2010). Seejuures hindavad kõige täpsemini end just keskmise sooritusega õpilased; kõrge soorituse õpilased kalduvad end pigem alahindama ning madala tulemusega õpilased ülehindama (Ots, 2012).

5. Milliseid kultuuriteemasid peavad õpilased oluliseks ning miks on kultuuri õppimine nende hinnangul vajalik? Õpetatavad teemad peaksid olema õpilaste jaoks olulised ja kasulikud (Tomlinson, 2011). Võõrkeele ainekava (Põhikooli riiklik õppekava, 2010) määratleb II kooliastmes õpetatavate kultuuriteemadena õpitava keele riigisümbolid, pealinnad, asukoha kaardil, tähtpäevad, tavad ja inimesed. Lisaks tuleb keeleõppijale tutvustada teiste rahvuste igapäevaelu, hoiakuid ning kombeid (Common European..., 2001). Oluliste ja igapäevaeluga seotud teemade õppimine on õpilastele motiveeriv ning meeldejääv (Kramsch, 1993). Seepärast on vajalik välja selgitada töölehtedel esitatavate teemade olulisus õpilaste jaoks.

Metoodika

Valim ja protseduur

Valimisse kuulusid ühe kooli II kooliastme kolme erineva keelerühma õpilased. Kokku osales uuringus 31 õpilast, neist tüdrukuid 14 (45.2%) ja poisse 17 (54.8%). Õpilased olid vanuses 11–13, keskmine vanus oli 11.7 aastat. Osalejate seas oli kahe 5. klassi paralleeli (10 ja 11 õpilast, kokku 21 õpilast ehk 67.7%) ning ühe 6. klassi keelerühma õpilased (10 õpilast ehk 32.3%).

Uuringus kasutatud andmed koguti 2012. aasta veebruaris. Inglise keele tunnis täideti lugemiseelne tööleht õpitava riigi kohta ning loeti sealt pärit rahvajuttu. Seejärel täideti lugemisjärgne tööleht ning tagasiside ankeet. Kokku võttis töölehtede ja ankeedi täitmine ning rahvajutu lugemine aega ligikaudu 40 minutit. Lugemiseelset töölehte täideti keskmiselt 8–14 minutit, rahvajutu lugemine ja lugemisjärgne tööleht võtsid üheskoos aega 11–15 minutit, tagasiside küsimustikule vastamine ligikaudu 10 minutit. Kõigi kolme keelegrupi puhul viis uuringu läbi töö autor. Enne töölehtede kättejagamist tutvustati töölehtede täitmise kulgu ning ligikaudset aega.

Mõõtevahendid

Erinevate inglise keelt kõnelevate riikide kultuuri õpetamiseks II kooliastme inglise keele tunnis koostati õppematerjal (Lisa 1). Arvesse võeti võõrkeele ainekava (Põhikooli riiklik õppekava, 2010) ning mitmete autorite (Griffiths, 1995; Mikk, 1995; Tomlinson, 2010, 2011 jt) õppekirjanduse koostamise soovitusi.

Õppematerjal koosnes kolmest osast: lugemiseelsest töölehest, tutvustatava riigi rahvajutust ning töölehest, mida täideti pärast rahvajutu lugemist. Lisaks paluti õpilastel täita tagasiside ankeet. Kokku koostati taoline komplekt seitsme inglise keelt kõneleva riigi kohta, millest läbi katsetati neli ning uurimuses analüüsiti neist kolme: *Why Anansi Has Eight Thin Legs* (Ghana, 5. klass), *The Origin Of Water* (Austraalia, 6. klass) ja *Brewery Of Eggshells* (Šotimaa, 5. klass). Edaspidi viidatakse töölehtedele ja rahvajuttudele päritolumaa nime kaudu.

Rahvajutud. Rahvajutud valiti sellised, et need peegeldaksid võimalikult palju päritolumaa kultuurielemente, nt loodust, loomi, linde ja toitu. Kõik rahvajutud kohandati, pidades silmas õpilaste vanust, rahvajutu teema ja sisu vastavust õppekavale

ning võõrkeelse õppeteksti valimise soovitusi (Smith-Johansonile, 1997; Mikk 1980, 2000).

Tagamaks, et tekstides oleks sobival hulgal inglise keeles kõige sagedamini kasutatud sõnu, analüüsiti rahvajutte eelnevalt programmiga VocabProfile (1994–2006). Kõik uuringus kasutatud rahvajutud sisaldasid eelkõige kõige sagedamini kasutatavaid sõnu (Ghana 77.41%, Austraalia 80%, Šotimaa 87.01%) ning nõ keerulisemad sõnad olid peamiselt kultuurispetsiifiline sõnavara (nt *bandicoot*, *creeks*), mille õpetamine oli ka üks õppematerjali eesmärkidest.

Lugemiseelne ja -järgne tööleht. Lugemiseelne tööleht koosnes kuni viiest ülesandest (Ghana: 5 ülesannet, maksimumskoor = 4; Austraalia: 5 ülesannet, maksimumskoor = 8; Šotimaa: 4 ülesannet, maksimumskoor = 16), mille eesmärgiks oli tutvustada riigi asukohta ja sümboolikat. Õpilastel tuli kaardil õige riik värvida, leida valikute seast sobiv variant või ühendada pilt sõnaga. Mõnes küsimuses sooviti teada õpilaste arvamust (nt *Why is Africa called “The Dark Continent”?*) ning selle eest punkte ei antud.

Pärast rahvajutu lugemist täitsid õpilased lugemisjärgse töölehe, mis koosnes kahest osast, kus õpilastel tuli lahendada kokku kuni 12 ülesannet (Ghana: 12 ülesannet, maksimumskoor = 23; Austraalia: 11 ülesannet, maksimumskoor = 22; Šotimaa: 10 ülesannet, maksimumskoor = 32). Esimeses osas olid küsimused rahvajutu mõistmise ning informatsiooni leidmise kohta. Ülesannetes tuli loendada elemente rahvajutust, tegelaste kohta infot otsida või valikvastuste seast õige vastus leida. Ülesannete eesmärgiks oli õpilaste tähelepanu juhtimine teatud elementidele teksti sees (nt *loomade omadused või nimetused, erinevad toidud, loo moraal, kultuuriga seotud sõnavara*).

Töölehe teine osa keskendus riigi kultuuri tutvustamisele. Õpilased tutvusid erinevate elementidega nagu kombed, loomad, toit, väljendid, vanasõnad, looduslikud eripärad. Ülesannetes püüti tähelepanu juhtida ka erinevuste riikide vahel. Mitmed töölehe ülesanded pakuvad arutelu võimalust klassiruumis ning õpetaja eestvedamisel saab tekitada võrdlusi Eestiga.

Tagasiside ankeet. Lisana koostati tagasiside ankeet, millega uuriti õpilaste hinnangut töölehtedele, rahvajuttude pikkusele ja keerukusele ning arvamust töölehel käsitletavate kultuuriteemade olulisuse kohta (Lisa 2). Tagasiside ankeet koosnes

taustaandmetest (õpilase nimi, vanus, klass ning kool) ning kahest eraldi osast, mis sisaldasid nii hinnanguid Likert'i 4- ja 5-pallisel skaalal, loetelu kui ka vabavastuseid.

Küsimustiku I osa koosnes kaheksast küsimusest, millest kaks eeldasid vabavastuseid. Selles osas tuli õpilasel hinnata loetud rahvajutu raskust (1 – liiga keeruline... 5 – liiga lihtne), pikkust (1 – liiga pikk... 5 – liiga lühike) ning võõraste sõnade hulka (1 – väga palju uusi sõnu, 2 – palju uusi sõnu, 3 – mõni üksik uus sõna, 4 – kõik sõnad olid tuttavad). Samuti paluti anda hinnang töölehtedel käsitletud kultuuriteemade vajalikkuse kohta. Selleks pidid õpilased loetelust valima nende jaoks kõige olulisemad teemad. Vabavastustega sooviti teada, miks on õpilaste jaoks oluline õppida teiste riikide kultuuri ning mida uut nad õppematerjalist õpitava riigi kohta teada said.

Küsimustiku II osa koosnes viiest küsimusest, kus sooviti õpilaste hinnagut töölehe pikkusele (1 – liiga pikk... 5 – liiga lühike) ja tööülesannetest arusaadavusele (1 – ei saanud aru, 2 – sain aru mõnest ülesandest, 3 – sain aru peaaegu kõikidest ülesannetest, 4 – sain kõikidest aru). Samuti paluti õpilastel valida loetelust kõige meeldivamad ning kõige raskemad ülesanded.

Tekstieelse ning -järgse töölehe vastused kodeeriti dihhotoomselt – õige (1) ja vale (0), vabavastused jaotati teemade järgi rühmadesse. Nii tekstieelse kui ka -järgse töölehe kohta arvutati skaala ehk koondskoor õpilaste õigete vastuste põhjal. Tagasiside lehel olevate andmete analüüsimiseks pöörati osa skaalasid (küsimused 3, 4, 5, 9, 10) vastupidiseks, kusjuures kõige väiksem number tähistas seejärel kõige negatiivsemat tulemust.

Analüüsimetodid

Andmete analüüsimiseks kasutati andmetöötlusprogrammi SPSS Statistics, versiooni 19.0. Rahvajuttude ning töölehtede raskuse, pikkuse ning tööjuhenditest arusaadavuse analüüsimiseks arvutati kirjeldava statistika näitajad nagu aritmeetilised keskmised, standardhälbed, mediaanid, sagedused ning leiti miinimum- ja maksimumskoorid. Erinevusi õpilaste hinnangute vahel töölehe ülesannetest arusaamise kohta analüüsiti Mann-Whitney U testiga. Õpilaste hinnangute analüüsimiseks väidete kaupa kasutati risttabeli χ^2 - testi. Rahvajuttude tekstis sisalduvate võõraste sõnade analüüsimiseks kasutati programmi VocabProfile.

Tulemused

Rahvajuttude ja töölehtede sobilikkus õpilastele

Et välja selgitada, kuivõrd on valitud rahvajuttude pikkus ja raskusaste sobilikud põhikooli II kooliastme õpilastele, analüüsiti esmalt rahvajutte programmiga VocabProfile (1994–2006). Kõikide rahvajuttude sõnade arv jäi 300–500 vahele. Seejärel paluti õpilastel hinnata rahvajutu pikkust 5-pallisel Likert'i skaalal. Selgus, et õpilased hindasid rahvajuttude pikkust sobivaks või pigem lühikeseks. Austraalia rahvajutu puhul, mille sõnade arv oli 363, hindas üks õpilane rahvajutu teksti liiga lühikeseks.

Õpilaste hinnangut küsiti ka rahvajuttude raskusastme – neis esinevate tundmatute sõnade – kohta. Ilmnes, et õpilaste jaoks esines valitud rahvajuttudes keskmiselt mõni üksik uus sõna. Ghana rahvajutu puhul oli ka õpilasi, kellele olid kõik sõnad varem tuttavad. Kõige rohkem tundmatuid sõnu oli õpilaste hinnangul austraalia rahvajutus ($M = 2.80$, $SD = .42$). Detailne ülevaade õpilaste hinnangutest rahvajuttude pikkuse ja raskusastme kohta on esitatud tabelis 1.

Tabel 1. *Õpilaste hinnangud rahvajuttude pikkuse ja raskuse kohta*

Sõnade arv tekstis		Õpilaste hinnangud			
		M	SD	Min	Max
<i>Rahvajutu pikkus</i>		max = 5			
Ghana	430	3.30	.48	3	4
Austraalia	363	3.30	.68	3	5
Šotimaa	333	3.09	.30	3	4
<i>Rahvajutu raskus</i>		max = 4			
Ghana	430	3.40	.52	3	4
Austraalia	363	2.80	.42	2	3
Šotimaa	333	2.82	.41	2	3

Teiseks sooviti välja selgitada õpilaste hinnanguid töölehel olevate ülesannete mõistetavuse kohta. Selleks paluti õpilastel hinnata ülesannetest arusaadavust 4-pallisel

Likert'i skaalal, mille kohta tehti kirjeldavad analüüsid. Hinnangute kirjeldavad statistikud on esitatud tabelis 2.

Tabel 2. *Õpilaste hinnangud töölehe ülesannete arusaadavuse kohta*

	M	SD	Min	Max
Ghana	3.50	.85	2	4
Austraalia	3.70	.48	3	4
Šotimaa	3.73	.47	3	4

Selgus, et arusaamist ülesannetest hindasid õpilased kõrgelt – aru saadi kas kõigist või peaaegu kõigist ülesannetest. Austraalia ja Šotimaa töölehel olevate ülesannete mõisetatavust hinnati kõrgemalt (vastavalt $M = 3.7$, $SD = .48$ ja $M = 3.73$, $SD = .47$), Ghana töölehe puhul valis paar õpilast ka variandi, kus aru saadi vaid mõnest ülesandest ning ka keskmine tulemus oli madalam (vt Tabel 2).

Lisaks analüüsiti õpilaste lugemiseelsete ning -järgsete töölehtede ülesannete sooritust. Kolme töölehe ülesannete tulemused on välja toodud tabelis 3.

Tabel 3. *Lugemiseelsete ja lugemisjärgsete ülesannete soorituste kirjeldavad statistikud*

	Lugemiseelsed ülesanded					Lugemisjärgsed ülesanded				
	Testi max.skoor	M	SD	Min	Max	Testi max.skoor	M	SD	Min	Max
Ghana	4	3.70	.48	3	4	23	19.30	2.87	12	22
Austraalia	8	7.50	.71	6	8	22	18.00	.94	16	19
Šotimaa	16	13.00	2.93	7	16	32	26.09	1.51	23	28

Selgus, et oli õpilasi, kes saavutasid kõikide lugemiseelsete töölehtede ülesannete lahendamises maksimumskoori ning keskmised tulemused olid kõrged. Lugemisjärgsete töölehtede ülesannete lahendamine valmistas õpilastele rohkem raskusi ning maksimaalset tulemust ei saavutatud ühelgi korral. Lugemisjärgsetest ülesannetest lahendati paremini Ghana töölehel olevaid ülesandeid ($M = 19.3$, $SD = 2.87$), kus keskmine tulemus moodustas 83.91% maksimumskoorist. Austraalia ja Šotimaa töölehe ülesannete keskmine oli madalam ($M = 18.0$, $SD = .94$ ja $M = 26.09$, $SD = 1.51$) ja moodustas vastavalt 81.81% ja 81.53% maksimaalsest tulemusest (vt Tabel 3).

Ülesannete sooritamine ja õpilaste hinnangud

Seejärel analüüsiti õpilaste hinnanguid ülesannete keerukuse kohta. Kõigil uuringus osalenud õpilastel (kokku 31 õpilast) paluti etteantud loetelus märkida ära kõige keerulisemad ülesandetüübid. Sagedusanalüüsist ilmnes, et võrdselt keeruliseks peeti ülesannet, kus õpilane pidi valima, *millise looma kohta vanasõna käib*, ning ülesannet, kus tal tuli *täherägistikust sõnu otsida* (mõlemat valiti 6 korda). Keerukuselt järgmiseks peeti ülesandetüüpi, kus tuli ära arvata, *millises riigis loomad elavad*. Selle ülesande märkis ära viis õpilast. Kõige vähem nimetati ülesandetüüpi, kus pidi *värvima või joonistama*.

Kolme kõige keerulisemaks peetud ülesandetüüpi ei leidunud kõikide riikide töölehtedel. Ülesannet vanasõnade tundmise kohta esines ainult Austraalia töölehel, loomade elupaika tuli määrata nii Ghana kui ka Austraalia töölehel ning täherägistikust sõnu otsida Ghana ja Šotimaa töölehtedelt. Seejärel analüüsiti, kuidas õpilased need ülesanded töölehtedel lahendasid. Kolme enim nimetatud ülesandetüübi soorituse kirjeldavad statistikud on esitatud tabelis 4.

Tabel 4. *Keeruliseks peetud ülesandetüüpide soorituse kirjeldavad statistikud*

	Ghana (N = 10)				Austraalia (N = 10)				Šotimaa (N = 11)			
	M	SD	Min	Max	M	SD	Min	Max	M	SD	Min	Max
Ülesandetüüp												
Vanasõnad					3.9	.57	3	5				
Kus loomad elavad?	5.8	1.87	2	8	2.8	.42	2	3				
Täherägistik	4.9	.32	4	5					5.0	1.18	3	6

Selgus, et vanasõnade tundmise ülesande lahendamine Austraalia töölehel ($M = 3.9$, $SD = .57$, maksimumskoor = 6) valmistas õpilastele raskusi ning seda pidas keeruliseks 6 õpilast kümnest. Loomade elupaika tuli määrata nii Ghana (maksimumskoor = 8) kui ka Austraalia (maksimumskoor = 3) töölehel. Analüüsist selgus, et Austraalia töölehel oli ülesande keskmine sooritus kõrgem kui Ghana töölehel. Ghana töölehte täitnud 10 õpilasest pidas seda ülesannet keeruliseks 3 õpilast ning Austraalia töölehte täitnud õpilastest 2. Täherägistiku ülesanne esines Ghana ja Šotimaa töölehel (vastavalt maksimumskoor = 5 ja maksimumskoor = 6). Mõlema töölehe puhul oli õpilasi, kes saavutasid maksimaalse tulemuse ning selle ülesande keskmised tulemused olid mõlema

töölehe puhul kõrged (vt Tabel 4). Ometi oli mõlema töölehe täitjate seas õpilasi, kes pidasid täherägistiku ülesandetüüpi keeruliseks (mõlema riigi töölehe puhul 3 õpilast).

Selgitamaks välja, kas õpilaste hinnangutes töölehe ülesannetest arusaamise kohta, võrreldes õpilaste tegelike sooritus tulemustega, ilmnevad erinevused, jagati esmalt kolme keelerühma õpilased lugemisjärgse töölehe ülesannete koondskoori mediaani alusel kaheks gruppiks: madalama ja kõrgema sooritusega grupp. Mediaanist madalama tulemuse sai 10 õpilast (32,3%), nende hulgas oli kaheksa 5. klassi ja kaks 6. klassi õpilast. Kõrgema sooritusega gruppi kuulus 21 õpilast (67,7%), kellest 13 õppis 5. ja kaheksa 6. klassis.

Seejärel analüüsiti erinevusi nende gruppide vahel Mann-Whitney U testiga, kus grupeeriva tunnuseks kasutati töölehe sooritust (madalam-kõrgem tulemus) ning testitava tunnuseks õpilaste hinnangut töölehe ülesannetest arusaamise kohta. Kahe grupi hinnangute vahel ilmnemine statistiliselt olulised erinevused, $U = 58.5$, $p < .05$. Analüüsides õpilaste hinnanguid väidete kaupa eraldi, selgus, et kõrgema sooritusega õpilased hindasid kõikidest ülesannetest arusaamist oluliselt kõrgemaks kui madalama sooritusega õpilased, $\chi^2 = 7.2$, $p = .027$. Seega, õpilaste töölehtede sooritus oli kooskõlas nende hinnangutega ülesannetest arusaamise kohta.

Õpilaste jaoks olulised kultuuriteemad ja nende õppimise vajalikkus

Järgnevalt uuriti, milliseid kultuuriteemasid on õpilaste arvates vajalik käsitleda teiste riikide kohta. Etteantud loetelus oli esitatud seitse teemat: asukoht, lipuvärvid, loomad, linnud, kombed, toit ning ilm, millest õpilased pidid välja valima enda jaoks olulised teemad. Kõige olulisemateks peeti teemasid *asukoht* ja *kombed* (mõlemat valiti 23 korda), järgnesid *toit* ja *ilm* (20 korda). Tähtsaks peeti ka teemasid *loomad* (valimise sagedus 17 korda) ning *lipuvärvid* (14 korda). Kõige vähem ehk 8 korral valiti loetelust teemat linnud.

Õpilaste käest küsiti ka, milliseid teemasid peale eelnimetatute nad sooviksid teiste riikide kohta õppida. Kõige sagedamini nimetasid õpilased teemat *üldised faktid* (nt rahvaarv, keel, pealinn, millised on inimesed), mida sooviti õppida 13 korral. Teemat *võõra riigi traditsioonid ja kombed* nimetati 6 korda ning teemat *vaatamisväärsused* 4 korda. Õpilaste vabavastustega ilmnemine ka huvi müütide, sh legendide ja rahvajuttude vastu.

Lisaks sooviti teada, miks on õpilaste jaoks oluline õppida teiste riikide kultuuri. Õpilaste vabavastused jaotusid nelja rühma. Sagedusanalüüsist selgus, et kõige enam

peeti kultuuri õppimise puhul oluliseks, et see *annab uusi teadmisi teiste riikide ja rahvuste kohta* (nimetati 15 korda). Samuti peeti oluliseks, et kultuuri õppimine laiendab *silmaringi* (10 korda). Lisaks ilmnes vastustest õpilaste soov õppida teiste riikide kultuuri selleks, et võõras riigis *õigesti käituda ning mitte ebameeldivasse olukorda sattuda* (8 korda). Neljal korral arvati, et *kultuuri õppimine pakub huvi*.

Arutelu

Õpilaste kultuuriteadlikkuse suurendamine ning neile erinevate kultuuride vahelise võrdluse pakkumine on oluline osa võõrkeeleõppest (Byram, 1989; Kramsch, 2002; Seelye, 1993). Kultuuriteemade õpetamine suurendab õpilaste motivatsiooni võõrkeele õppimiseks ning annab vajalikke teadmisi võõras keskkonnas hakkama saamiseks (Tomlinson & Masuhara, 2004; Youssef, 2009). Üks võimalus kultuuriteemade käsitlemiseks on kasutada rahvapärimust, näiteks rahvajutte. Magistritöö raames koostatud õppematerjali eesmärgiks oli tuginedes rahvajuttudele näidata rahvapärimuse mitmekesisust ning tutvustada inglise keelt kõnelevate riikide kultuurielemente II kooliastme õpilastele. Selleks, et välja selgitada koostatud töölehtede ja rahvajuttude sobilikkus ning eakohasus II kooliastme õpilaste jaoks, analüüsiti õpilaste täidetud töölehti ning nende tagasidet. Lisaks taheti uurimuses välja selgitada õpilaste hinnangu ja tegeliku soorituse kokkulangevus ning õpilaste jaoks olulised kultuuriteemad.

Esmalt sooviti selgitada välja kas valitud rahvajutud sobivad pikkuse ja raskusastme poolest II kooliastme õpilastele. Mitmed autorid (Griffiths, 1995; Mikk, 1995; Tomlinson, 2010, 2011 jt) soovivad õppetekstidena kasutatavate lugude pikkust ning raskusastet kohandada vastavalt õpilaste keeletasemele ning eale. Analüüsi tulemustest selgus, et õpilased hindasid kõikide kasutatud rahvajuttude pikkust sobivaks või pigem lühikeseks. Ainukesena hindas üks õpilane liiga lühikeseks austraalia rahvajuttu (sõnadearv 363), mida võib selgitada sellega, et õpilane oli 6. klassist ning 6. klassi õpilaste sõnavara võib olla suurem kui 5. klassi õpilastel. Kõige madalamalt hinnati šotimaa rahvajutu pikkuse sobilikkust, mille puhul arvati, et rahvajutt on pigem pikk. Olgugi, et sõnade arv oli selle jutu puhul kõige väiksem. Seega võib arvata, et õpilased hindavad teksti pikkust, tuginedes nii sõnade arvule kui ka muudele nende jaoks olulistele faktoritele nagu teksti liigendatus ja teemade tuttavlikkus.

Lisaks hindasid õpilased rahvajuttudes esinevate tundmatute sõnade hulka. Mikk (1980, 2000) soovib võrreldes tekstides vältida harvaesinevaid sõnu ning Khalifa & Weiri (2009) järgi peaks A2 taseme õppetekstides olema inglise keeles kõige sagedamini kasutatavaid sõnu umbes 87 %. Kasutatud rahvajutte testiti eelnevalt programmiga VocabProfile (1994-2006), mille tulemuste järgi esines kõikides rahvajuttudes kõige sagedamini just ingliskeelsetes tekstides enim kasutatud sõnu (vt Khalifa & Weir, 2009). See on kooskõlas analüüsitulemustega, millest ilmnes, et õpilaste jaoks esines valitud rahvajuttudes keskmiselt mõni üksik uus sõna. Kõige enam tundmatuid sõnu oli õpilaste hinnangul austraalia rahvajutus ning kõige vähem ghana rahvajutus. Viimane tulemus on mõneti vastuoluline, sest tegelikult oli ghana rahvajutus kõige sagedamini esinevate sõnade arv protsentuaalselt väiksem. Põhjuseks võib olla see, et austraalia rahvajutus esinevad loomade nimetused ning nimede kirjpilt (nt *Gudjilla the bandicoot*) oli õpilastele võõras. Ghana rahvajutus olevad loomad võisid olla aga enam tuttavad.

Teiseks uuriti töölehtedel olevate ülesannete sobilikkust ning mõistetavust õpilaste jaoks. Selgus, et arusaamist ülesannetest hindasid õpilased kõrgelt – aru saadi kas kõigist või peaaegu kõigist ülesannetest. Kõrgemini hinnati Austraalia ja Šotimaa töölehe ülesannetest arusaamist. Sellise tulemuse üheks põhjuseks võib olla see, et neid riike käsitletakse inglise keele õpikutes tihedamini. Seda kinnitavad ka mõned varasemad uuringud (vt nt Kruus, 2007), mille järgi leidub õpikutes enam informatsiooni just Suurbritannia kohta.

Üheks töölehe sobilikkuse indikaatoriks võib pidada õpilaste sooritustulemusi. Kõikide lugemiseelsete töölehtede puhul oli õpilasi, kes saavutasid maksimaalse tulemuse ning töölehtede soorituse keskmised tulemused olid kõrged. See on kooskõlas lugemiseelse töölehe eesmärgiga tutvustada õpilasele õpitavat riiki uurimuslike ja loominguliste ülesannete kaudu ning äratada uudishimu, eeldamata eelnevaid teadmisi (Smith-Johnson, 1997). Kõrgete sooritustulemuste põhjal võib öelda, et lugemiseelne tööleht täitis oma eesmärgi. Lugemisjärgsetest töölehtedest lahendati kõige paremini Ghana töölehel olevad ülesanded, mille keskmine tulemus moodustas ligi 84% maksimumskoorist. Samas hinnati just Ghana töölehe ülesannetest arusaamist kõige madalamaks. Ots (2012) leidis, et enda võimete valesi hindamine võib olla seotud üldise akadeemilise võimekusega, kusjuures ennast alahindama kipuvad pigem kõrgete sooritustulemusega õpilased. Kikas (2010) rõhutab, et oluline on toetada õpilaste hinnangute täpsust oma sooritusele. Seda on võimalik kujundada süsteemse tagasiside ja

numbrilise hindamisega, mis muudab õpilaste hinnangud oma võimetele aastatega adekvaatsemaks.

Kolmandaks uuriti, missuguseid töölehel leiduvaid ülesandetüpe peavad õpilased kõige keerulisemaks. Analüüsides kolme kõige keerulisemaks peetud ülesandetüübi sooritusi (vanasõnad loomade kohta, täherägastikust sõnade otsimine ning loomade elukoha määramine), selgus, et vanasõnade tundmine valmistas õpilastele enim raskusi. See selgitab ka selle ülesandetüübi suurt valimissagedust. Samas olid täherägastiku ülesande puhul soorituste keskmised kõrged ning oli õpilasi, kes saavutasid ka maksimumtulemuse, olgugi et see ülesandetüüp jäi valimissageduselt kolme kõige keerulisema sekka. Loomade elupaiga määramisel eksiti enim Ghana töölehel. Mõne ülesandetüübi keeruliseks pidamine võib tuleneda selle sisu spetsiifikast, näiteks ei pruugi õpilased loomi kirjelduse järgi eristada. Seega peaks taoliste ülesannete koostamisel silmas pidama ka õpilaste eelteadmisi ülesannete sisu kohta ning jälgima õppekava (Mikk, 1995; Tomlinson, 2011).

Uuringust ilmnas ka õpilaste madal aktiivsus keeruliste ülesannete valimisel tagasiside ankeedi loetelust – oli mitmeid õpilasi, kes valisid ühe või ei valinud mitte ühtegi ülesandetüüpi. See võib viidata tõsiasjale, et õppematerjal oli õpilastele pigem jõukohane. Selline tulemus on kooskõlas õppematerjali eesmärgiga tutvustada võõra riigi kultuurielemente, keskendumata õpilaste teadmiste kontrollile. Tomlinson (2010, 2011) rõhutab, et kõige enam sobivad õpilastele õppematerjalid, mis aitavad neid uute teadmiste omandamisel, mitte ei testi teadmisi.

Neljandaks uuriti, kas õpilaste hinnangutes töölehtede ülesannetest arusaadavusele ilmnevad erinevused, võrreldes õpilaste tegeliku sooritusega. Selgus, et õpilaste töölehtede sooritus oli kooskõlas nende hinnangutega ülesannetest arusaamise kohta. Mediaanist kõrgema sooritusega õpilased hindasid ülesannetest arusaamist üldiselt kõrgemaks kui madalama sooritusega õpilased. Seega olid õpilased oma saavutuste hindamisel adekvaatsed. Selline tulemus on mõnevõrra vastuolus varasemate uurimuste tulemustega (Ots, 2012), mis näitavad, et madala sooritustulemusega õpilased kipuvad end ülehindama ning kõrge tulemuse saajad alahindama. Seetõttu on oluline anda õpilastele nende võimete kohta tihedat ning sisulist tagasisidet. Samuti suureneb hinnangute adekvaatsus aastatega tekkiva sotsiaalse võrdluse tagajärjel (Kikas, 2010). Seega, eelnevale toetudes peaksid õpetajad püüdma juba esimestel kooliaastatel anda võimalikult sisulist tagasisidet, mis aitaks õpilasi enda tulemuste jälgimisel ja võimete hindamisel.

Viiendaks sooviti uurida, milliseid kultuuriteemasid peavad õpilased ise oluliseks ning miks peavad nad vajalikuks õppida teiste riikide kultuuri. Tomlinson (2011) rõhutab, et õpilased eelistavad õppida teemasid, mis on neile endale olulised. Tulemustest ilmnes, et kõige olulisemaks peavad õpilased teiste riikide asukoha ja kommete ning kohaliku toidu ja ilmaga tutvumist. Lisaks loetelus väljapakutule nimetasid õpilased üldiste faktide (nt rahvaarv ja pealinn) õppimise vajalikkust. Seega võib järeldada, et kõige enam huvitavad õpilasi teadmised riigi ja sealsete inimeste kohta, mis aitaks neil uues riigis kiiremini kohaneda. Tulemust toetab ka õpilaste arvamus, et kõige olulisem on kultuuri õppimine just seetõttu, et see annab uusi teadmisi ja laiendab üldist silmaringi. Samas rõhutati, et õpitud teadmised aitavad vältida piinlikesse olukordadesse sattumist võõras keskkonnas. Sellised tulemused langevad kokku Tomlinsoni ja Masuhara (2004) arvamusega, et üldised teadmised teiste rahvaste ja riikide kohta on aluseks kultuuriteadlikkuse kujunemisele. Nii areneb õpilaste kriitiline mõtlemine ning uued teadmised annavad aluse võõras kultuuris hakkama saamiseks (Byram & Planet, 2000; Tomalin & Stempleski, 1993). Samuti langesid uurimuse tulemuste põhjal kokku õpilaste poolt kõige sagedamini välja pakutud kultuuriteemad ning kultuuri eriomased tunnused, mille õpetamist rõhutab võõrkeele ainekava (vt Põhikooli riiklik õppekava, 2010).

Uurimuse piiranguks võib pidada keelerühmade väikest õpilaste arvu. Samuti seda, et kõik valitud rühmad katsetasid erinevaid töölehti, mistõttu ei saanud võrrelda keelerühmade vahelisi erinevusi. Seega oleks oluline edaspidi samu töölehti katsetada erinevate gruppide peal ning teha statistilisi võrdlusi, leidmaks töölehtede kitsaskohad ning muutmist vajavad ülesanded. Magistritöö tugevuseks on aga kindlasti see, et koostatud õppematerjal katsetati läbi ning omapoolse tagasiside töölehtede ja rahvajuttude kohta andsid õpilased ise. Varasemate õppematerjalide puhul (vt Heintalu, 2011; Kollom, 2011; Kõiv, 2011) on kasutatud ekspertidena õpetajaid ja nende hinnanguid töölehtede keerukuse, mõistetavuse ja eakohasuse kohta. Adekvaatsema ülevaate õppematerjali sobilikkusest annavad kindlasti õpilaste hinnangud tekstide ja ülesannete raskusele ning nende soorituse analüüs (Ellis, 2011; Tomlinson, 2011). Magistritöö raames koostatud õppematerjal on uudne ning sobib lisamaterjaliks kultuuriteemade käsitlemisel võõrkeeletunnis, pakkudes arutelu võimalusi ning võrdluste loomist teiste kultuuridega. Lisaks on see hea võimalus erinevate teemade integreerimiseks keeleõppesse.

Kokkuvõtteks võib öelda, et koostatud töölehed ja valitud rahvajutud olid II kooliastme inglise keele tunniks jõu- ning eakohased. Kuna kõrgema sooritusega õpilased hindasid oma arusaamist kõrgemaks kui madalama sooritusega õpilased, näitab see hinnangute adekvaatsust. Võib järeldada, et pidev ning sisuline tagasiside ning aastatega tulev kogemus parandab õpilaste võimet hinnata oma sooritusi. See on aga kindlasti aluseks paremale enesejälgitamisele, ajaplaneerimisele ning õpingute kvaliteetsuse suurendamisele. Uurimuses selgunud kultuuri õppimise ajendite põhjal võib öelda, et erinevate kultuuride tutvustamine on oluline osa keeleõppes. See suurendab nii õpilaste motivastiooni võõrkeele omandamisel kui ka võimalusi võõras keskkonnas hakkama saamiseks.

Tänuõnad

Täna kõiki isikuid, kes olid oma nõuannete ja näpunäidetega suureks abiks töö valmimisel. Samuti soovin tänada uurimuses osalenud õpilasi ning nende inglise keele õpetajaid töölehtede läbi katsetamiseks mulle loovutatud õppetundide eest. Minu eriline tänu kuulub minu lähedastele, kes selle pika protsessi vältel mind toetasid.

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LISA 1

Kerstin Kirmjõe

Rahvajuttudel põhinev õppematerjal
inglise keelt kõnelevate riikide
kultuurielementide õpetamiseks

Tartu 2012

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The Hippopotamus and the Tortoise

Nigeria, West Africa

Name:

Grade:

1. Find Africa on the world map and colour it.



2. Africa is also called “The Dark Continent”. Can you guess why? Give at least one reason.

.....

.....

.....

.....

The story you are going to read is from Nigeria, which is located in West Africa. In Africa there are 56 different countries. In Nigeria like in many other African countries people speak English, which is the official language.

3. Look at the map below. Read these sentences and decide which number on the map Nigeria is. Colour the right country red.



- Nigeria is located in the west of Africa.
- Nigeria is located by the sea.
- Nigeria has a border with four countries.
- Nigeria is not an island.

4. In Africa, there live many different animals. Write as many African animals as you know.

- | | |
|----|----|
| 1. | 4. |
| 2. | 5. |
| 3. | 6. |

5. Hippos live in Africa. They live in water. Can you guess why? Put down some reasons.

.....

.....

Now read the story and find out what the Nigerian legend says about hippos.

The Hippopotamus and the Tortoise

Nigeria, West Africa

Many years ago the hippopotamus, whose name was Isantim, was one of the biggest kings on the land; he was second only to the elephant. The hippo had seven large fat wives, of whom he was very fond. Now and then he used to give a big feast to the people, but a curious thing was that, although everyone knew the hippo, no one, except his seven wives, knew his name.

At one of the feasts, just as the people were about to sit down, the hippo said, "You have come to feed at my table, but none of you know my name. If you cannot tell my name, you' ll go away without your dinner."

As they could not guess his name, they had to go away and leave all the good food and tombo [palm wine] behind them. But before they left, the tortoise stood up and asked the hippo what he would do if he told him his name at the next feast. The hippo replied that he would be so ashamed of himself, that he and his whole family would leave the land and would live in the water for the rest of their lives.

The hippo and his seven wives went down every morning and evening to the river to wash and have a drink. The tortoise knew this habit. The hippo used to walk first, and the seven wives followed. One day when they had gone down to the river to bathe, the tortoise made a small hole in the middle of the path and waited.

When the hippo and his wives returned, two of the wives were a little behind, so the tortoise came out of his hiding place, and half buried himself in the hole he had dug, leaving most of his shell exposed.

When the two hippo wives came along, the first one knocked her foot against the tortoise's shell, and immediately called out to her husband, "Oh! Isantim, my husband, I have hurt my foot."

Now the tortoise was very glad, and went joyfully home, as he had found out the hippo's name.

At the next feast, the tortoise got up and said, "You promise you will not kill me if I tell you your name?" and the hippo promised. The tortoise then shouted as loud as he could, "Your name is Isantim!" All the people cheered and then they sat down to their dinner.

When the feast was over, the hippo, with his seven wives, went down to the river as he had promised, and they have lived in the water since then. Although they come on shore to feed at night, you never find a hippo on the land in the daytime.

The Hippopotamus and the Tortoise
Nigeria, West Africa

Name:
Grade:

1. Who was the biggest animal on the land?

a) hippo
b) elephant
c) rhino
2. Who knew hippo’s name?

a) nobody
b) he didn’t have a name
c) his wives
3. What did the animals drink at the dinner?

a) tombo
b) water
c) plum wine
4. Why do hippos live in water?






a) because Isantim was ashamed
b) because they like to bathe every morning
c) because they are afraid of the tortoise
5. What did Isantim promise to do if the tortoise says his name at the next feast?

Isantim promised to.....
.....
.....
6. How many hippos were in this story?

a) 1
b) 7
c) 8

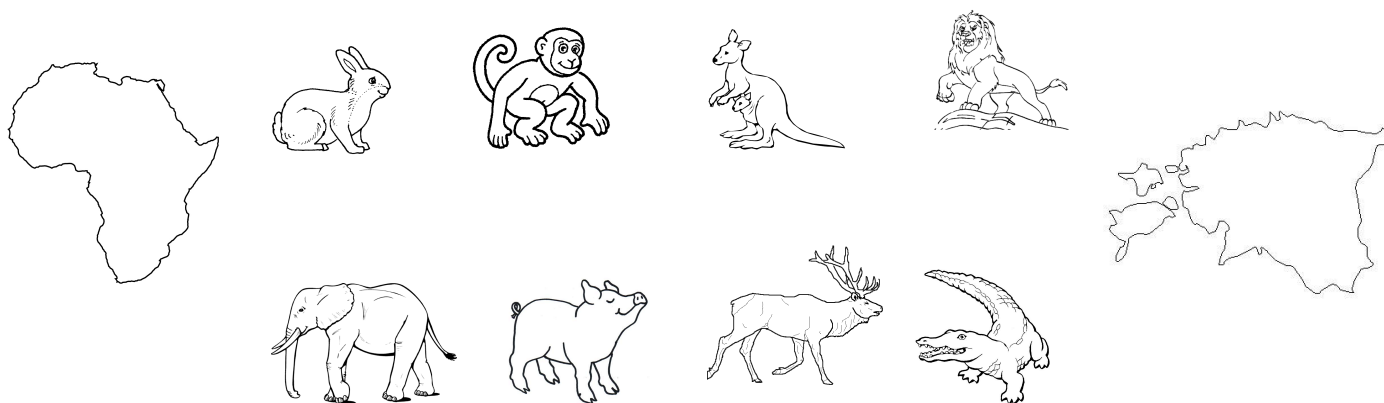
AFRICAN ANIMALS

7. Many people travel to Africa to see **buffalos, elephants, leopards, lions and rhinos**. These animals are called the “big five”.
Read the sentences and guess which animal has been described. There are pictures to help you.

	Speed	
I can swim and climb trees. I have spots called rosettes. I purr. I am a.....	64 kilometers per hour	
I am big and fierce. I live in a herd. I have curved horns. I am a.....	56 kilometers per hour	
I have two horns on my head. I have a pointed upper lip. I am a.....	48 kilometers per hour	
I am the king of the jungle. I have a beautiful mane. I am a.....	80 kilometers per hour	
I have a long trunk. I have really big feet. You can ride on my back. I am a.....	40 kilometers per hour	

8. Who is the fastest animal? Put the animals in order according to their speed. Start from the slowest.
-
.....
9. True or false: The leopard is the fastest animal in Africa?



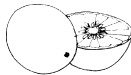


10. Look at the pictures below. Some of these animals live in Africa, some in Estonia and **some in both**. Draw a line from the animal to their home country. **One of these** animals doesn't live in Africa or Estonia. This animal lives in Australia. Circle this animal.



11. If you were visiting Africa, which animal would you most like to see? Explain your answer with two sentences.

I would most like to seebecause.....

AFRICAN FOOD

12. In Nigeria people eat lots of different fruit: ,  and . They also drink  wine and eat  meat. Name one popular drink and popular food in Estonia.

Popular drink:

Popular food:

13. In Nigeria people use *calabash* to carry water. They carry it on their head. Look at the picture and think what it is made of?

Calabash is made of

- a) stone
- b) fruit
- c) wool

What do you use in Estonia to bring water from far away?

I use.....



The Hippopotamus and the Tortoise

The aim of the worksheets: to introduce Nigerian culture, to make comparisons with one's own and other cultures and to introduce culture-related vocabulary.

Level: A 2.2

How to use the worksheets:

1. Tell the students that they are going to learn about Nigerian culture (animals, food).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country. Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)



- 1.
3. 5
4. Crocodile, lion, camel, elephant, rhino, giraffe, monkey, zebra, cheetah

After-reading (Worksheet C)

1. b
2. c
3. a
4. a
5. Isantim said that he would be so ashamed of himself, that he and his whole family would leave the land, and for the future would dwell in the water.
6. 8
7. Leopard, buffalo, rhino, lion, elephant
8. Elephant, rhino, buffalo, leopard, lion
9. False
10. Africa – monkey, lion, elephant, crocodile Estonia – moose Both – rabbit, pig
Neither – kangaroo
13. Fruit

Further activities:

- How many languages?

In Nigeria there are over 50 languages and 250 dialects. How many different languages and dialects have you heard/do you know in Estonia? How many languages do you speak?

- Holiday

You are entering a competition for a free holiday in Nigeria. In order to win, you have to complete this sentence in 10 words:

I'd like to visit Nigeria because

- Customs

Discussion about African customs. Comparing Estonian and African eating habits and etiquette.

While in Nigeria, you will find that Nigerians are warm, polite, and caring. As a guest to their country, you should learn a bit about their culture and etiquette.

Here are some customs in Nigeria. If it is the same way in Estonia then write E after the sentence.

Nigerians greet each other with a handshake and a warm smile.

When you meet your friends, you must ask about their health and family.

Close friends and family members often kiss when they meet.

You can't call other person by the first name before they say it is OK.

When you greet somebody who is older than you, you should bow your head.

When you go to visit somebody's home you should bring nuts, chocolate or fruit to the host.

You can never give a gift with your left hand.

It is OK to eat with your hands in the restaurant.

You can never eat with your left hand.

You should always bargain at markets. You can get price down by 50%.

Useful websites:

Facts about African animals:

<http://www.africanfauna.com/amazing-animal-facts>

<http://www.outtoafrika.nl/animals/enghippo.html>

<http://kids.nationalgeographic.com/kids/animals/creaturefeature/hippopotamus/>

Customs and traditions in Nigeria:

http://www.onlinenigeria.com/traditions_Customs.asp

Original text:

The Hippopotamus and the Tortoise

Many years ago the hippopotamus, whose name was Isantim, was one of the biggest kings on the land; he was second only to the elephant. The hippo had seven large fat wives, of whom he was very fond. Now and then he used to give a big feast to the people, but a curious thing was that, although everyone knew the hippo, no one, except his seven wives, knew his name.

At one of the feasts, just as the people were about to sit down, the hippo said, "You have come to feed at my table, but none of you know my name. If you cannot tell my name, you shall all of you go away without your dinner."

As they could not guess his name, they had to go away and leave all the good food and tombo [palm wine] behind them. But before they left, the tortoise stood up and asked the hippopotamus what he would do if he told him his name at the next feast. So the hippo replied that he would be so ashamed of himself, that he and his whole family would leave the land, and for the future would dwell in the water.

Now it was the custom for the hippo and his seven wives to go down every morning and evening to the river to wash and have a drink. Of this custom the tortoise was aware. The hippo used to walk first, and the seven wives followed. One day when they had gone down to the river to bathe, the tortoise made a small hole in the middle of the path, and then waited.

When the hippo and his wives returned, two of the wives were some distance behind, so the tortoise came out from where he had been hiding, and half buried himself in the hole he had dug, leaving the greater part of his shell exposed.

When the two hippo wives came along, the first one knocked her foot against the tortoise's shell, and immediately called out to her husband, "Oh! Isantim, my husband, I have hurt my foot."

At this the tortoise was very glad, and went joyfully home, as he had found out the hippo's name.

When the next feast was given by the hippo, he made the same condition about his name; so the tortoise got up and said, "You promise you will not kill me if I tell you your name?" and the hippo promised. The tortoise then shouted as loud as he was able, "Your name is Isantim," at which a cheer went up from all the people, and then they sat down to their dinner.

When the feast was over, the hippo, with his seven wives, in accordance with his promise, went down to the river, and they have always lived in the water from that day till now; and although they come on shore to feed at night, you never find a hippo on the land in the daytime.

Why Anansi Has Eight Thin Legs

Ghana, West Africa

Name:

Grade:

This story is from Ghana, which is located in Africa. In Africa there are 56 different countries. In Ghana like in many other African countries people speak English, which is the official language.

1. Find Africa on the world map and colour it.



2. Africa is also called “The Dark Continent”. Can you guess why? Give at least one reason.

.....

.....

.....

.....

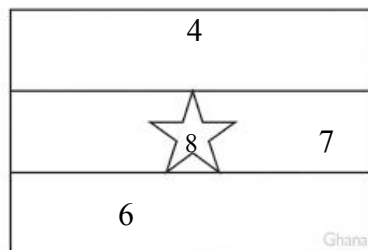
3. Look at the map below. Read these sentences and decide which number on the map Ghana is. Colour the right country red.



Ghana is located in the west of Africa.
Ghana is located by the sea.
Ghana is quite a small country.
Ghana is not an island.

4. Colour in Ghana's flag.

56: 8 - yellow
5x3 – 5 - blue
100 : 25 - red
3x7 - white
2x2x2 - black
40:8 - brown
36: 3 - 6 - green



5. The Estonian and Ghanian flags have one colour in common. Circle this colour.

- a) blue b) black c) white

Why Anansi Has Eight Thin Legs

West Africa, Ghana

Once upon a time there lived a spider named Anansi. Anansi's wife was a very good cook. But Anansi loved to taste the food that others in the village made for themselves and for their families.

One day, he stopped by Rabbit's house. Rabbit was his good friend.

Rabbit was cooking **greens** in the pot. Anansi loved greens.

"They are not quite done," said Rabbit. "But they will be soon. Stay and eat with me."

"I would love to, Rabbit, but I have some things to do," Anansi said hurriedly.

If he waited at Rabbit's house, Rabbit would certainly give him jobs to do.

"I'll spin a web," said Anansi, "I'll tie one end around my leg and one end to your pot.

When the greens are done, pull the web, and I will come!"

Rabbit thought that was a great idea.

"I smell **beans**," Anansi sniffed walking down the road.

"Come eat beans with us," said the monkeys. "They are almost done."

"I would love to, Father Monkey," said Anansi. And again, Anansi suggested he spin a web, with one end tied around his leg, and one end tied to the big bean pot.

Father Monkey thought that was a great idea. All his children thought so, too.

"I smell sweet potatoes," Anansi sniffed happily walking down the road. "**Sweet potatoes and honey!**"

"My pot is full of sweet potatoes and honey! Come eat my food with me," said his friend Pig.


"I would love to," said Anansi. And again, Anansi suggested he spin a web, with one end tied around his leg, and one end tied to the sweet potato pot. His friend Pig thought that was a great idea.

By the time Anansi arrived at the river, he had one web tied to each of his eight legs.

"This was a wonderful idea," Anansi told himself. "I wonder whose pot will be ready first?"

Just then, Anansi felt a pull at his leg. "That is the web string tied to Rabbit's greens." He felt another. And another. "Oh dear," said Anansi as he felt the fourth web string pull. Just then, he felt the fifth web string pull. And the sixth. And the seventh. And the eighth.

Anansi was pulled this way and that way, as everyone pulled on the web strings at the same time. His legs were pulled thinner and thinner. "Oh," said Anansi. "Perhaps that was not such a good idea after all." From this day, Anansi the Spider has eight very thin legs.

Anansi – the name of the spider 

Why Anansi Has Eight Thin Legs

Ghana, West Africa

Name:

Grade:

1. Anansi is often a character in Ghanaian folktales. He is a mischievous spider. Anansi, the Spider, is one of the major trickster figures in African folk tales. Can you name any **trickster figures** (*paharette*) in Estonian folktales?.....

2. Why *didn't* Anansi the spider *stay* in Rabbit's home?

- a) he was in a hurry
- b) he was lazy
- c) he didn't like Rabbit's food

3. What do you think are *greens* in the story?

- a) green plants
- b) green beans
- c) vegetables

4. Connect the words to the right pictures.

Greens Beans Potatoes Honey



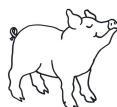
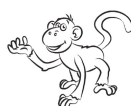
Most African people grow food for themselves. Fast food restaurants and supermarkets do not exist in most of Africa.

5. Which animal in the story cooked beans? Greens? Connect the food with the right animal.

greens

potatoes and honey

beans

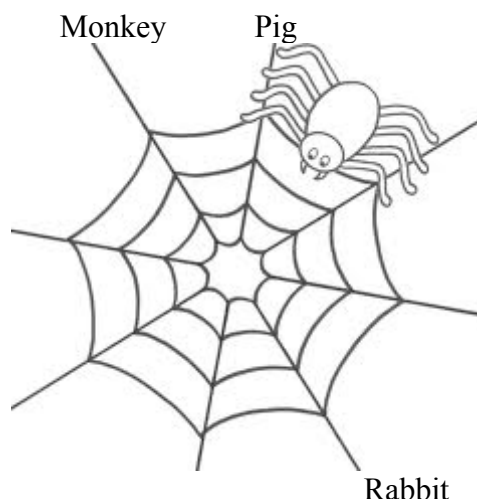


6. One of the animals was left out. This is the tallest animal in the world. What would this animal cook for his family?

7. Anansi spinned a web to each of his legs. How many webs did he spin? Circle the right number. 7 8 9

8. You know that Anansi visited the pig, rabbit and the monkey. Who else did he visit? Find and write the animals to finish the web. **Write ONLY African animals.**

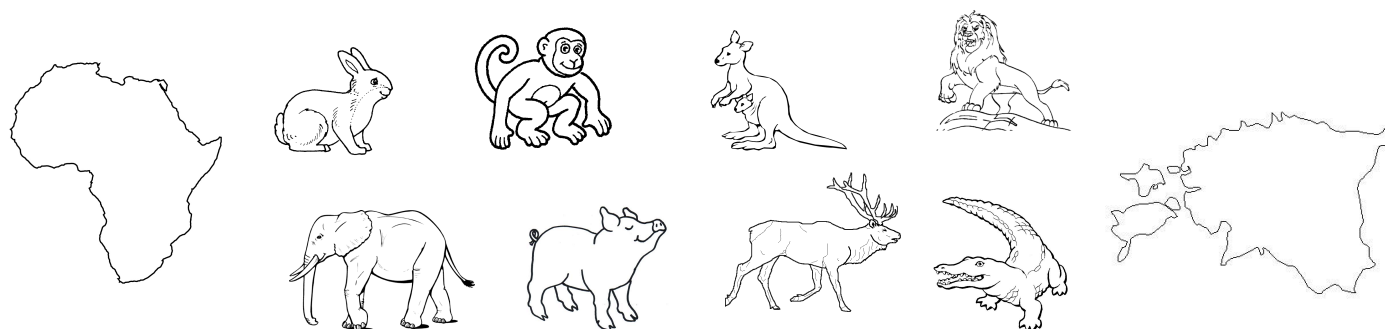
Q **T** U R T L **E** D R E S S
E S F N T F L A O Q O E
D A P R F H E O A O R I
H L B A E B P A R E **P** L
V E **R** I R P H G E E E I
O I O A I E **A** D G M N H
G N L **H** T N N N A S G G
T O R N A I T **C** S C U T
P P K K E R Z C H M I A
P A R **R** O T Q U I T N M
G G D S R C E A D X Q R
E S E L B P R R W X J C



The first letters are in bold and the words can be written **horizontally** (→), **vertically** (↓) or **diagonally** (↗ or ↘).

AFRICAN ANIMALS


9. Look at the pictures below. Some of these animals live in Africa, some in Estonia and **some in both**. Draw a line from the animal to their home country. **One of these** animals doesn't live in Africa or Estonia. This animal lives in Australia. Circle this animal.



10. In Ghana people eat lots of different fruit:



, and . They also drink wine

which is called *tombo* and eat  meat which is called *bushmeat*. Name one popular drink and popular food in Estonia.

Popular drink:

Popular food:

11. Find out what is considered very rude in Ghana!

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
26	14	22	19	11	24	6	1	21	10	5	17	20	16	7	4	18	25	15	12	9	23	2	8	13	3

6 21 23 11 15 7 20 11 14 7 19 13 26 6 21 24 12 2 21 12 1

13 7 9 25 17 11 24 12 1 26 16 19

In Ghana it is rude when you

12. Which of these things is considered rude in Estonia? Circle these pictures.



Did you circle 2 pictures?

Why Anansi Has Eight Thin Legs

The aim of the worksheets: to introduce Ghanaian culture, to make comparisons with one's and other cultures and to introduce culture-related vocabulary.

Level: A 2.2

How to use the worksheets:

1. Tell the students that they are going to learn about Ghanaian culture (animals, food, customs).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country. Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)



- 1.
3. 5
4. Red, yellow, green with black star
5. black

After-reading (Worksheet C)

1. Kilplased, Kaval-Ants, Vanapagan
2. b
3. c
5. Greens – rabbit; beans –monkey; potatoes and honey – hog
6. Giraffe – salad, vegetarian food
7. 8
8. Turtle, elephant, giraffe, rat, parrot, hippo, camel Wrong: penguin, polar bear, reindeer
9. Africa – monkey, lion, elephant, crocodile Estonia – moose Both – rabbit, pig Neither kangaroo
11. Give somebody a gift with your left hand
12. 1, 3

Further activities:

- Farmer

Name as many things as you know that grow in the field or in the garden in Estonia. When are they planted or harvested. Is the crop harvested by machine or by hand?

- Holiday

You are entering a competition for a free holiday in Ghana. In order to win, you have to complete this sentence in not more than 20 words:

I'd like to visit Ghana because.....
.....

Complete this slogan in a funny or clever way. Then vote for the best slogan in the class.

Useful websites:

Facts about African animals:

<http://www.africanfauna.com/amazing-animal-facts>

<http://www.outtoafrika.nl/animals/enghippo.html>

<http://kids.nationalgeographic.com/kids/animals/creaturefeature/hippopotamus/>

Facts about Ghana:

<http://www.kwintessential.co.uk/resources/global-etiquette/ghana.html>

Animals in Ghana:

<http://www.listofcountriesoftheworld.com/gh-animals.html>

Original text:

Why Anansi Has Eight Thin Legs

Once upon a time, a long time ago, there lived a spider named Anansi. Anansi's wife was a very good cook. But always, Anansi loved to taste the food that others in the village made for themselves and for their families. One day, he stopped by Rabbit's house. Rabbit was his good friend. "There are greens in your pot," cried Anansi excitedly. Anansi loved greens. "They are not quite done," said Rabbit. "But they will be soon. Stay and eat with me." "I would love to, Rabbit, but I have some things to do," Anansi said hurriedly. If he waited at Rabbit's house, Rabbit would certainly give him jobs to do. "I know," said Anansi. "I'll spin a web. I'll tie one end around my leg and one end to your pot. When the greens are done, tug on the web, and I'll come running!" Rabbit thought that was a great idea. And so it was done.

"I smell beans," Anansi sniffed excitedly as he ambled along. "Delicious beans, cooking in a pot." "Come eat our beans with us," cried the monkeys. "They are almost done." "I would love to Father Monkey," said Anansi. And again, Anansi suggested he spin a web, with one end tied around his leg, and one end tied to the big bean pot. Father Monkey thought that was a great idea. All his children thought so, too. And so it was done.

"I smell sweet potatoes," Anansi sniffed happily as he ambled along. "Sweet potatoes and honey, I do believe!" "Anansi," called his friend Hog. "My pot is full of sweet potatoes and honey! Come share my food with me." "I would love to," said Anansi. And again, Anansi suggested he spin a web, with one end tied around his leg, and one end tied to the sweet potato pot. His friend Hog thought that was a great idea. And so it was done.

By the time Anansi arrived at the river, he had one web tied to each of his eight legs. "This was a wonderful idea," Anansi told himself proudly. "I wonder whose pot will be ready first?" Just then, Anansi felt a tug at his leg. "Ah," said Anansi. "That is the web string tied to Rabbit's greens." He felt another. And another. Anansi was pulled three ways at once. "Oh dear," said Anansi as he felt the fourth web string pull.

Just then, he felt the fifth web string tug. And the sixth. And the seventh. And the eighth. Anansi was pulled this way and that way, as everyone pulled on the web strings at once. His legs were pulled thinner and thinner. Anansi rolled quickly into the river. When all the webs had washed away, Anansi pulled himself painfully up on shore. "Oh my, oh my," sighed Anansi. "Perhaps that was not such a good idea after all." To this day, Anansi the Spider has eight very thin legs. And he never got any food that day at all.

Allikas: Linn, D. (s.a.). *Why Anansi Has Eight Thin Legs*. Kõlastatud 02.11.2011, aadressil <http://africa.mrdonn.org/anansi.html>.

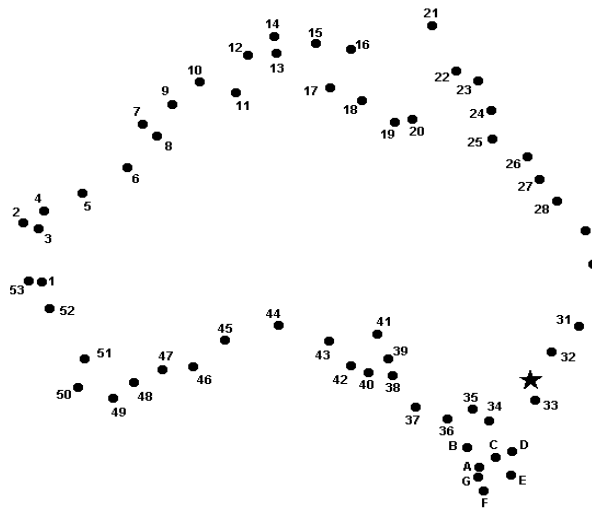
Gooloo the Magpie and the Children

Australia

Name:

Grade:

1.1 Connect the dots to draw the borders of Australia.



1.2 Australia's capital city is marked on the map with a star (★). Australia's capital city is.....

2. Find Australia in the world map and colour it yellow.



3. Look at the world map and decide which of these is another name for Australia?

- a) Over there
- b) In the middle
- c) Down under
- d) Up over

4. The story you are going to read is about different Australian animals and birds. Read these descriptions and guess what animal is described. Choose the right animal from the box. There is one extra animal.

emu platypus koala kangaroo wombat

A is found only in eastern Australia, where they live on the edges of rivers and lakes. They have a **bill*** that resembles a duck's bill but is covered with soft, leathery skin. Its body is 30 to 45 cm long. It has a flattened tail and **webbed**** feet.

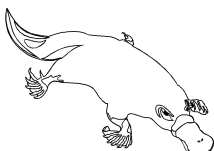
Care often called "bears" but they are not bears at all. Their fur is soft and pleasant to touch. Their ears have long white hairs on the tips. They seldom drink water because they eat eucalyptus leaves, which contain 50% of water.

B have large ears on top of their small heads and a long **snout*****. Their legs are strong and powerful. Females have a pouch on their stomachs in which they carry their babies, who are called joeys. They eat grass, roots, and shrubs.

D The is the largest bird native to Australia. It has soft brown feathers. It can't fly. It has a long thin neck and legs, good eyesight and hearing. It is the national bird of Australia.

*Bill – nokk **Webbed feet – ujulestaga jalad ***Snout - kärss

5. Match the pictures with the texts. Write the correct letter under the picture.



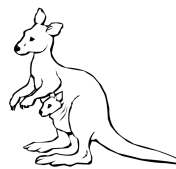
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.....



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.....

Gooloo the Magpie and the Children

Australia

Gooloo the magpie (harakas) was a very old and wicked woman. Gooloo had gathered much doonburr (a grass seed), which she crushed into meal (jahu) because she wanted it for food. Soon another tribe came and camped near where Gooloo was. One day the men all went out hunting, leaving the women and the children in the camp. Then Gooloo the magpie came to their camp to talk to the women.

Gooloo said, "Why do you not go hunting too? The wurranunnahs (wild bees) have many nests around here which are thick with honey. There are many fruits that grow here - orange bumbles, violet grooees and red guiebets. Instead, you sit in the camp, until your husbands return with the emu and kangaroo they have caught. Go, women, I will take care of your children."

"Your words are wise" said the women. "It is foolish to sit here. We will go and fill quickly our bags with fruit and honey."

When the women had left, Gooloo gave children durrie to eat. Gooloo gave children honey and bumbles too. When the children had eaten, Gooloo took the children to her real home, which was built in a tree, a little distance away from the camp. When everybody was in her house, the children began to cry, because they missed their mothers.

The women heard their children crying as they were coming back to their camp. When women arrived they couldn't find the children or Gooloo the magpie.

"The children are playing waligoo" (hide-and-seek) they said, "and have hidden themselves."

The mothers called the names of their children and Gooloo, but didn't find them. When their husbands returned, they were very sad. The mothers told their husbands about what had happened.

The men said: "What kind of mothers are you to leave your children with a stranger? Stay in the camp while we go to find our lost children."

The men searched the bush for miles, but didn't find the lost children anywhere. Other than the wailing which echoed in the mothers' ears forever, no trace was found of the children. For many days the women sat in the camp mourning and beating their heads, because they had listened to Gooloo the magpie.

Gooloo the Magpie and the Children

Australia

Name:

Grade:

1. Men went for a hunt to the forest. Who did they hunt?

1.

2.

3. Find 3 fruit from the text.

1.

2.

3.

2. What did the woman give to the children to eat?
Circle the right letters.

- a) waligoo
- b) bumbles
- c) durrie
- d) honey
- e) groees

4. What are the *wild bees* called in the story?

.....

How many letters does this word have?

The word has letters.

5. Write the longest word you know in Estonian.

.....

6. Mothers thought that their children were playing **wahgoo and hiding themselves**. Do you know how this game is called in Estonia?

.....

AUSTRALIAN ANIMALS

7. Which of these animals and birds live **both in Australia and Estonia**? Colour the surfboards above the right animals.



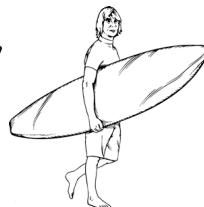
emu



lizard



kangaroo



rat



koala

8. This is the coat of arms of Australia. You can see the Australia's national animal and bird. They were mentioned in the story as well. Who can you see?



National animal:

National bird:

AUSTRALIAN FOOD


9. In different countries people eat different things. In this story people ate kangaroo and emu meat. Whose meat is popular in Estonia?

In Estonia people eat 1)

2)

10. Here you can see popular Australian food. Look at the pictures and circle the correct word.

a) These are lamingtons  . Lamington is a *sandwich* / *cake* / *fruit*.

b) This is a snag  . Snags are *bananas* / *sausages* / *bread*.

c) This is a damper  . Damper is *an apple* / *a plum* / *bread*.

d) This is called Pavlova  . Pavlova is a popular *dessert* / *salad* / *breakfast*.

11. Find as many tropical fruit as you can.
All these fruit grow in Australia. The first letters are in block.

J	J	O	C	Z	Y	P	C	I	O
X	G	L	I	M	E	V	I	S	K
B	G	P	U	M	M	E	L	O	I
A	I	Y	G	B	A	X	Q	P	Y
V	N	G	K	A	N	Y	Y	A	G
O	G	U	N	N	G	R	O	P	U
C	E	A	V	A	O	O	A	A	O
A	R	V	P	N	X	J	Y	Y	D
D	F	A	I	A	T	K	G	A	Q
O	P	I	N	E	A	P	P	L	E

12. Name 3 fruit that grow in Estonia.

- 1.
- 2.
- 3.

Did you find avo*ad*, *a*ana, g*n*er, g**va, lim*, ma*g*, p*p*y*, pi*e*ppl*, pu**elo?

Gooloo the Magpie and the Children

The aim of the worksheets: to introduce Australian culture, to make comparisons with one's own and other cultures and to introduce culture-related vocabulary.

Level: A 2.2

How to use the worksheets:

1. Tell the students that they are going to learn about Australian culture (animals, food).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country. Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)

1.1 Canberra



- 2.
3. c
4. A – platypus B – kangaroo C – koala D – emu
5. Platypus, emu, koala, kangaroo

After-reading (Worksheet C)

1. Emu, kangaroo
2. B, c, d
3. Bumbles, grooees, guiebets
4. Wurrannunahs (12 letters)
6. Peitus, uka-uka
7. Lizard, rat
8. Emu, kangaroo
9. Pig, cow, chicken, goose
10. A – cake B – sausage C – bread D – dessert

Further activities:

- Different tastes

Make a list of fruit you know in English. Which of these grow in Estonia?

- What do you eat?

In different countries/cultures people eat different things. In this story people eat kangaroo and emu meat. Whose meat is popular in your country?

Search the Internet and find out in which countries people eat horse, cat, mouse, monkey, snail, frog, cockroach, snake, lizard, jelly fish etc.? Discuss why people eat such things.

- What can you make of honey?

Can you use honey to make food? Do you know any recipes? Create your own recipe where you use honey.

- Holiday

You are entering a competition for a free holiday in Australia. In order to win, you have to complete this sentence in not more than 10 words:

I'd like to visit Australia because.....

Complete this slogan in a funny or clever way. Then vote for the best slogan in the class.

Useful websites:

Australian animals:

<http://australian-animals.net/>

<http://www.teachers.ash.org.au/jmresources/ausanimallinks/>

Australian nature:

<http://www.ozshots.com/nature/>

Original text:

Gooloo the Magpie, and the Wahroogah

Gooloo was a very old woman, and a very wicked old woman too, as this story will tell. During all the past season, when the grass was thick with seed, she had gathered much doonburr, which she crushed into meal as she wanted it for food. She used to crush it on a big flat stone with small flat stones—the big stone was called a dayoorl. Gooloo ground a great deal of the doonburr seed to put away for immediate use, the rest she kept whole, to be ground as required.

Soon after she had finished her first grinding, a neighbouring tribe came along and camped near where she was. One day the men all went out hunting, leaving the women and the children in the camp. After the men had been gone a little while, Gooloo the magpie came to their camp to talk to the women. She said, "Why do you not go hunting too? Many are the nests of the wurranunnahs round here, and thick is the honey in them. Many and ripe are the bumbles hanging now on the humble trees; red is the fruit of the grooees, and opening with ripeness the fruit of the guiebets. Yet you sit in the camp and hunger, until your husbands return with the dinewan and bowrah they have gone forth to slay. Go, women, and gather of the plenty that surrounds you. I will take care of your children, the little Wahroogabs."

"Your words are wise," the women said. "It is foolish to sit here and hunger, when near at hand yams are thick in the ground, and many fruits wait but the plucking. We will go and fill quickly our comebees and goolays, but our children we will take with us."

"Not so," said Gooloo, "foolish indeed were you to do that. You would tire the little feet of those that run, and tire yourselves with the burden of those that have to be carried. No, take forth your comebees and goolays empty, that ye may bring back the more. Many are the spoils that wait only the hand of the gatherer. Look ye, I have a durrie made of fresh doonburr seed, cooking just now on that bark between two fires; that shall your children eat, and swiftly shall I make them another. They shall eat and be full ere their mothers are out of sight. See, they come to me now, they hunger for durrie, and well will I feed them. Haste ye then, that ye may return in time to make ready the fires for cooking the meat your husbands will bring. Glad will your husbands be when they see that ye have filled your goolays and comebees with fruits, and your wirrees with honey. Haste ye, I say, and do well."

Having listened to the words of Gooloo, the women decided to do as she said, and, leaving their children with her, they started forth with empty comebees, and armed with combos, with which to chop out the bees' nests and opossums, and with yam sticks to dig up yams.

When the women had gone, Gooloo gathered the children round her and fed them with durrie, hot from the coals. Honey, too, she gave them, and bumbles which she had buried to ripen. When they had eaten, she hurried them off to her real home, built in a hollow tree, a little distance away from

where she had been cooking her durrie. Into her house she hurriedly thrust them, followed quickly herself, and made all secure. Here she fed them again, but the children had already satisfied their hunger, and now they missed their mothers and began to cry. Their crying reached the ears of the women as they were returning to their camp. Quickly they came at the sound which is not good in a mother's ears. As they quickened their steps they thought how soon the spoils that lay heavy in their comebees would comfort their children. And happy they, the mothers, would feel when they fed the Wahroogahs with the dainties they had gathered for them. Soon they reached the camp, but, alas! where were their children? And where was Gooloo the magpie?

"They are playing wahgoo," they said, "and have hidden themselves." The mothers hunted all round for them, and called aloud the names of their children and Gooloo. But no answer could they hear and no trace could they find. And yet every now and then they heard the sound of children wailing. But seek as they would they found them not. Then loudly wailed the mothers themselves for their lost Wahroogahs, and, wailing, returned to the camp to wait the coming of the black fellows. Heavy were their hearts, and sad were their faces when their husbands returned. They hastened to tell the black fellows when they came, how Gooloo had persuaded them to go hunting, promising if they did so that she would feed the hungry Wahroogahs, and care for them while they were away, but—and here they wailed again for their poor Wahroogahs. They told how they had listened to her words and gone; truth had she told of the plenty round, their comebees and goolays were full of fruits and spoils they had gathered, but, alas! they came home with them laden only to find their children gone and Gooloo gone too. And no trace could they find of either, though at times they heard a sound as of children wailing.

Then wroth were the men, saying: "What mothers are ye to leave your young to a stranger, and that stranger a Gooloo, ever a treacherous race? Did we not go forth to gain food for you and our children? Saw ye ever your husbands return from the chase empty handed? Then why, when ye knew we were gone hunting, must ye too go forth and leave our helpless ones to a stranger? Oh, evil, evil indeed is the time that has come when a mother forgets her child. Stay ye in the camp while we go forth to hunt for our lost Wahroogahs. Heavy will be our hands on the women if we return without them." The men hunted the bush round for miles, but found no trace of the lost Wahroogahs, though they too heard at times a noise as of children's voices wailing.

But beyond the wailing which echoed in the mothers' ears for ever, no trace was found of the children. For many days the women sat in the camp mourning for their lost Wahroogahs, and beating their heads because they had listened to the voice of Gooloo.

Origin of Water

Australia

Once upon a time the land had no water, or so all the animals thought, because the only way to get a drink was to chew kangaroo grass, or lick the dew (kaste) from the leaves.

One day the short nosed bandicoot *Gudjilla* saw *Bangarra* the blue tongued lizard drying himself behind a rock. When all the other animals heard this, they were very angry, and said to *Bangarra* "You must have some water hidden away! Where is it?" *Bangarra* did not tell because he wanted the water for himself.

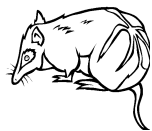
The animals had a meeting and they chose *Gudjilla* the bandicoot to follow *Bangarra* wherever he went. But the lizard was very clever and could see *Gudjilla* out of the corner of his eye and never revealed where the water was hidden.

The animals had a new meeting and chose *Jiggirrjiggirr*, the little wagtail because he was smaller than *Gudjilla* and could move a lot faster and hide from the lizard. But when *Jiggirrjiggirr* hid himself, the lizard could still see his black and white tail.

The animals did not know what to do. *Bangarra* was too smart. Then *Gula*, the rat, the smallest of all the animals said he could follow *Bangarra* but all the other animals laughed at him. *Midin*, the possum said that he was too small and they shouldn't listen to him.

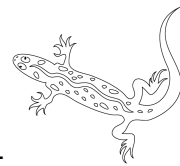
Gula was hurt, but still decided to follow the lizard. When the lizard thought someone was following, and looked to the left, the little rat jumped to the right, and when the lizard looked to the right, the rat jumped to the left. *Gula* followed *Bangarra* to the spring (allikas) that was hidden under a big flat rock. When he lifted the rock to let the water flow, *Gula* jumped out and frightened *Bangarra* away. Now all the other animals praised him for what he had done. They all jumped into the spring and began to splash water everywhere. The kingfisher was so glad. He made creeks (ojad) and gullies (orud) with his beak all the way down to the sea. That is how the small creeks and gullies in Australia were made.

Bandicoot – small furry Australian animal



- bilbi

The lizard-



- sisalik

Wagtail -



- västrik

Kingfisher -



- jäälind

Origin of Water
Australia

Name:
Grade:

1. How did the animals get water before they found the spring?

.....

.....

2. Connect the animal from the story with its name.

Bangarra Jiggirrjiggirr Gudjilla Gula



3. *Kangaroo grass* is a type of grass that grows in Australia. What is true about the kangaroo?

- a) It is Australia's national animal
- b) It carries its babies in the pouch
- c) Both of them

4. Kingfisher is a bird who also lives in Estonia. A kingfisher eats...

- a) lizards
- b) fish
- c) kings

5. What is the moral of the story?

- a) The one who doesn't think is the hero.
- b) The one who is strong is powerful.
- c) The one who is thought of least will be the greatest.

AUSTRALIAN ANIMALS

6. Which of these animals and birds live **both in Australia and Estonia**? Colour the surfboards above the right animals.



kingfisher



bandicoot



lizard



kangaroo

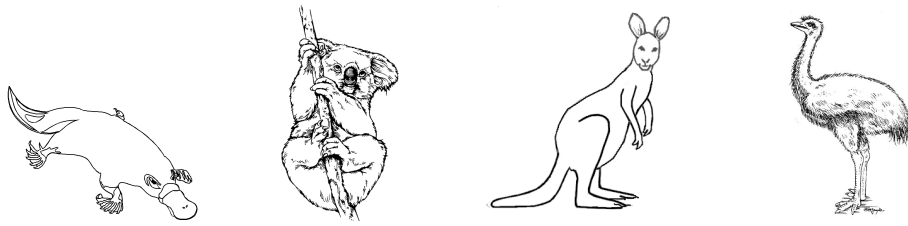


rat

7. Bandicoots carry their babies in the pocket on their stomach. What is this pocket called?

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	17	2	22	4	13	20	11	16	5	25	10	18	24	8	3	23	26	19	12	6	1	15	7	21	9

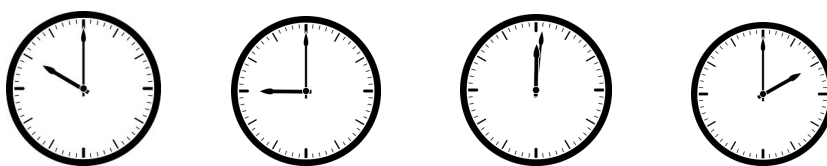
8. Which other Australian animals keep their babies in a pouch? Circle the animals.



9. Both Australians and Estonians have many sayings about animals. Circle the right animal in the saying.

- a) When somebody is extremely unhappy Australians say: “He is as miserable as a rat/bandicoot/lizard!”
- b) When Australians are very tired from hard work they say: “I have been flat out like a rat/bandicoot/lizard drinking.
- c) When somebody goes somewhere very quickly Australians say: “He goes like a rat/bandicoot/lizard up a rope!”
- d) When somebody is strong Estonians say : “Tugev nagu rebane/karu/koer.”
- e) When somebody is clever Estonians say: “Kaval nagu rebane/karu/koer.”
- f) When somebody is faithful Estonians say: “Truu nagu rebane/karu/koer.”

10. The time difference between Estonia and Australia is 9 hours. If it is 13.00 in Estonia, then what is the time in Australia? Circle the right clock.



11. In Australia summer is from December to February, autumn from March to May, winter from June to August and spring from September to November. What season is it at Christmas time?

- a) Winter
- b) Spring
- c) Summer
- d) Autumn

Origin of Water

The aim of the worksheets: to introduce Australian culture, to make comparisons with one's own and other cultures and to introduce culture-related vocabulary.

Level: A 2.2

How to use the worksheets:

1. Tell the students that they are going to learn about Australian culture (animals, food).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country. Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)

2. Canberra



3.

4. c

5. A – kingfisher B – lizard C – bandicoot D – kangaroo

After-reading (Worksheet C)

1. They had to chew kangaroo grass or lick the dew from the leaves.
2. *Gudjilla* the bandicoot, *Bangarra* the blue tongued lizard, *Jiggirrjiggirr* the little willy wagtail and *Gula* the little rat
3. c
4. b
5. c
6. Kingfisher, lizard, rat
7. Pouch
8. Koala, kangaroo
9. a – bandicoot b – lizard c – rat d – karu e – rebane f – koer
10. Ten o'clock
11. c

Further activities:

- Names

Animals in the story have very strange names. Search the Internet and find out some strange or funny names people have in your country. Introduce them to your classmates. Vote for the five strangest names.

Also you can find out:

Who gave you your name? Is there a special reason?

Do the names have meanings in your culture?

- Geography

Name the geographical features you know (river, lake, mountain, island). Then search and find out “the most..” ones (the longest, deepest, highest, biggest, smallest etc).

The highest mountain in Australia/Europe/in my country is...

- Find your native tale

Find out if there is a similar Estonian folk tale about the creation of a natural element (water, mountain, lake). Tell the story to your classmates.

- Sayings and proverbs

Proverbs about water:

Blood is thicker than water. Family is more important than anyone or anything else.

Don't make waves. Don't make trouble; do what others are doing.

He is wet behind the ears. He still has a lot to learn about life.

That is water under a bridge. It is in the past now.

It is like drinking a glass of water. It is very easy to do.

They are like water and fire. These two people are absolutely contrasting.

To keep water in one's mouth. To keep a secret.

Are some of these proverbs used in Estonian as well? Can you remember some other proverbs about water?

- How do you say “water”?

Find the word “water” in as many foreign languages as you can. Make a list of the words and look for similarities and differences between them.

- I can use water for....

With your partner brainstorm as many ideas as you can how you can use water. Compare your ideas with your classmates.

Original text:

Origin of Water

Once upon a time the land had no water, or so all the animals were led to believe, because the only way to get a drink or quench their thirst was to chew "*Gulbirra*", kangaroo grass, or lick the dew from the leaves.

One day the short nosed bandicoot *Gudjilla* saw *Bangarra* the blue tongued lizard drying himself behind a rock, and when all the other animals heard this, they were very angry, and said to *Bangarra* "You must have some water hidden away! Where have you hidden it?"

Bangarra would not tell because he wanted the water for himself.

The animals called a meeting and chose *Gudjilla* the bandicoot to follow *Bangarra* wherever he went. But *Bangarra* was very clever and could see *Gudjilla* out of the corner of his eye and never revealed where the water was hidden.

The animals called another meeting and chose *Jiggirrjiggirr*, the little willy wagtail because he was smaller than *Gudjilla* and could move a lot faster in case he had to hide when *Bangarra* looked around when he heard someone was following. But when *Jiggirrjiggirr* did hide, he could not keep his black and white tail from flicking about. *Bangarra* still had the water hidden.

The animals did not know what to do. *Bangarra* was too smart. Then *Gula*, the rat, the smallest of all the animals said he could follow *Bangarra* but all the other animals laughed at him, and *Midin*, the ring tailed possum pushed his way in and told *Gula* that he was too small and should not be heard.

Gula very hurt, went his own way and crept up very close behind *Bangarra*, the blue tongue lizard. Now when *Bangarra* thought someone was following, and looked to the left, *Gula* the little rat would jump to the right, and when *Bangarra* looked to the right, *Gula* would jump to the left, and so it was that the little rat *Gula* followed the blue tongue lizard *Bangarra* to the spring that was hidden under a big flat rock, and when *Bangarra* lifted the rock to let the spring flow, *Gula* jumped out from hiding and frightened *Bangarra* away, and all the other animals praised *Gula* for what he had done.

The animals were so happy for all the running water bubbling from the spring, they all jumped in and began to splash water everywhere and the kingfisher was so glad, he swam to and fro, and with his beak made drains and gullies in front of the running water all the way down to the sea and that is how the small creeks and gullies were made to this very day.

The moral of this story: He who is thought of least and of no account will be the greatest.

The Greedy Fat Cat

Australia

Name:

Grade:

1.1 Connect the dots to draw the borders of Australia.



1.2 Australia's capital city is marked on the map with a star (★). Australia's capital city is.....

2. Find Australia in the world map and colour it yellow.



3. Look at the world map and decide which of these is another name for Australia?

- a) Over there
- b) In the middle
- c) Down under
- d) Up over

4. The story you are going to read is about Australian animals and birds. Read these descriptions and guess what animal is described. Choose the right animal from the box. There is one extra animal.

kookaburra	dingo	possum	crocodile	lizard
------------	-------	--------	-----------	--------

<p>A is a bird who is famous for its loud voice that is similar to laughter. It has a short neck and long pointed bill*. Its wings are blue and grey. The bird eats other birds, snakes and lizards.</p>	<p>B are reptiles** and they are found all over the world. There are many different species. Some of them are very colourful and some even have a blue tongue. They use their tongues to catch flies. They can leave their tail behind when they escape.</p>
<p>Care Australian wild dogs but they don't know how to bark. They have a bushy tail and red and yellow fur.</p>	<p>D are small furry animals who live in Australia and New Zealand. They have long tails and they carry their babies in the pouch on their stomach.</p>

* Bill - nokk

****Reptile - roomaja**

The Greedy Fat Cat

Australia

Once there was a cat who loved to eat and eat. The cat lived in a house in the bush with a woman who loved to garden and she let the cat eat just enough – not too little and not too much.

One day, when the woman was out, the cat went for a walk through the bush and came to the neighbour's house. There were some sausages cooking on a barbecue. "Mmm...they smell good", said the cat and swallowed them all. Then out ran the neighbour wearing a hat and shouted, "You greedy fat cat!" But the cat said, "I just ate your sausages but I'm still hungry so I think I will eat you too!" So the cat swallowed the man in the hat as well.

The cat walked on through the bush and met a kookaburra laughing! "My, you have a greedy smile, cat. What have you been eating?" asked the kookaburra. "I ate the sausages and the man in the hat but I'm still hungry so I think I will eat you too!" So the cat swallowed the kookaburra laughing.

The cat walked on through the bush and met a possum eating blossom! "My, you have a greedy smile, cat. What have you been eating?" asked the possum. "I ate the sausages, the man in the hat and the kookaburra laughing but I'm still hungry so I think I will eat you too!" So the cat swallowed the possum eating blossom.

The cat walked on through the bush and met a lizard lounging in the sun! "My, you have a greedy smile, cat. What have you been eating?" asked the lizard. "I ate the sausages, the man in the hat, the kookaburra laughing and the possum eating blossom but I'm still hungry so I think I will eat you too!" So the cat swallowed the lizard lounging.

The cat walked on through the bush and met three boys swimming! "My, you have a greedy smile, cat. What have you been eating?" asked the boys. "I ate the sausages, the man in the hat, the kookaburra laughing, the possum eating blossom and the lizard lounging but I'm still hungry so I think I will eat you too!" So the cat swallowed the three boys swimming.

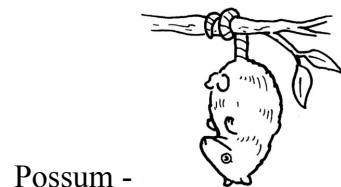
The cat walked on through the bush and met a dingo dancing! "My, you have a greedy smile, cat. What have you been eating?" asked the dingo. "I ate the sausages, the man in the hat, the kookaburra laughing, the possum eating blossom, the lizard lounging and the three boys swimming but I'm still hungry so I think I will eat you too!" So the cat swallowed the dingo dancing.

The cat walked on through the bush and suddenly met the woman who loved to garden! "My, you have a greedy smile, cat. What have you been eating?" asked the woman. "I ate the sausages, the man in the hat, the kookaburra laughing, the possum eating blossom, the lizard lounging, the three boys swimming and the dingo dancing but I'm still hungry so I think I will eat you too!"

"Oh no you won't, you greedy cat!" exclaimed the woman and she pulled out her garden scissors and cut that cat open. Snip, snip, snip!

Out came the dingo dancing, the three boys swimming, the lizard lounging, the possum eating blossom, the kookaburra laughing, then finally the man in the hat and his sausages.

The woman who loved to garden carefully sewed up the cat's tummy. Then she took that naughty cat straight home for dinner, where they ate not too little and not too much but just enough.



The Greedy Fat Cat

Australia

Name:

Grade:

1. The kookaburra is a bird that only lives in Australia. He makes a very special sound and that sound has given him a nickname? Circle the correct nickname.

- a) laughing bird
- b) crying bird
- c) annoying bird

2. In Estonia we have wildcats who are called lynx (ilves). Which animal in the story is called Australia's wild dog?

- a) fox
- b) possum
- c) dingo

3. Possums are very common animals in Australia. Most possums are herbivores, which mean that they eat only plants. What was the possum in the story eating?

- a) tree leaves
- b) sausages
- c) flowers

4. How do Australians like to cook their meat? Find the right answer from the text and circle it.

- a) they like to cook it not too little and too much
- b) they like to cook it on a barbecue grill
- c) they like to cook it in the oven

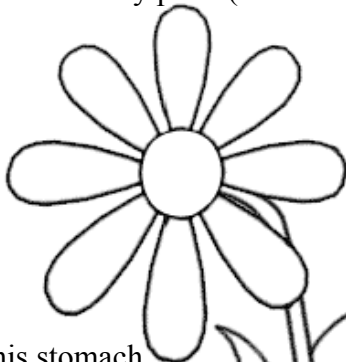
5. In the story the cat walked through the bush. When Australians say *bush* then what do they mean?

- a) countryside
- b) forest
- c) zoo

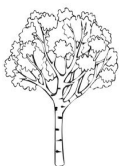
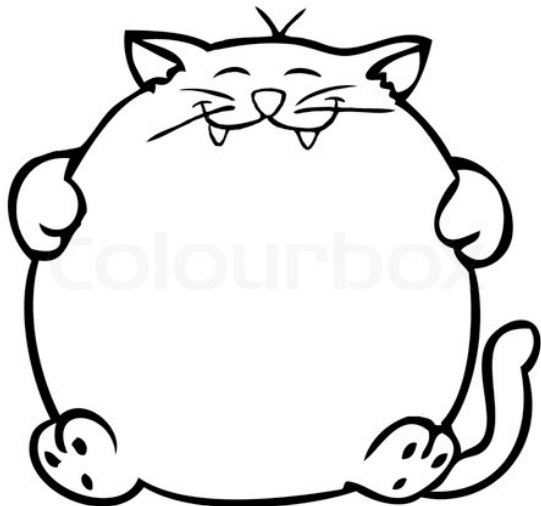
6. How many characters in the story have tails? On every petal (kroonleht) write a character who has a tail.

7. How many petals did you leave empty?

- a) 4
- b) 3
- c) 5

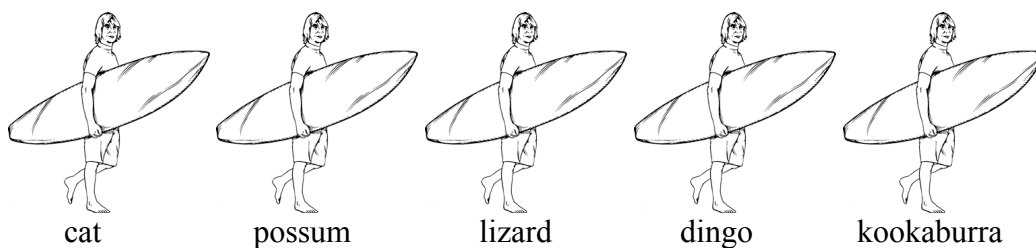


8. Draw a line from everything the cat ate to his stomach.



AUSTRALIAN ANIMALS

9. Which of these animals from the story live both in Australia and Estonia? Colour the surfboards with the right animal written under it.

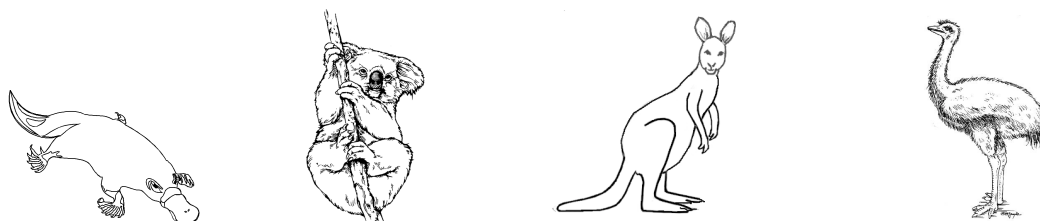


10. Possums carry their babies in the pocket on their stomach. What is this pocket called?

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	17	2	22	4	13	20	11	16	5	25	10	18	24	8	3	23	26	19	12	6	1	15	7	21	9

$\frac{\quad}{3}$ $\frac{\quad}{8}$ $\frac{\quad}{6}$ $\frac{\quad}{2}$ $\frac{\quad}{11}$

11. Which other Australian animal keeps their babies in a pouch? Circle the animal.



12. Both Australians and Estonians have many sayings about animals. Circle the right animal in the saying.

- When somebody is extremely unhappy Australians say: "He is as miserable as a rat/bandicoot/lizard!"
- When Australians are very tired from hard work they say: "I have been flat out like a rat/bandicoot/lizard drinking."
- When somebody goes somewhere very quickly Australians say: "He goes like a rat/bandicoot/lizard up a rope!"
- When somebody is strong Estonians say: "Tugev nagu rebane/karu/koer."
- When somebody is clever Estonians say: "Kaval nagu rebane/karu/koer."
- When somebody is faithful Estonians say: "Truu nagu rebane/karu/koer."

The Greedy Fat Cat

The aim of the worksheets: to introduce Australian culture, to make comparisons with one's own and other cultures and to introduce culture-related vocabulary.

Level: A 2.2

How to use the worksheets:

1. Tell the students that they are going to learn about Australian culture (animals, food).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country.
Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)

1.2 Canberra



- 2.
3. c
4. A – kookaburra B – lizard C – dingo D – possum

After-reading (Worksheet C)

1. a
2. c
3. c
4. b
5. a
6. Possum, cat, kookaburra, lizard, dingo
7. 3
9. Cat, lizard
10. Pouch
11. Koala, kangaroo
12. a – bandicoot b – lizard b – rat d – karu e – rebane f – koer

Further activities:

- Holiday

You are entering a competition for a free holiday in Australia. In order to win, you have to complete this sentence in not more than 10 words:

I'd like to visit Australia because

Complete this slogan in a funny or clever way. Then vote for the best slogan in the class.

- National animals

Do you know that Estonian national animal is the badger? Compare Estonian and Australian national animals. Write one difference and one similarity.

- Meeting

Animals from the story and animals from Estonia organize a meeting to discuss a problem (the hunting of animals, cutting town trees etc). Everybody in the classroom gets an animal name and represents this animal in the meeting.

Useful websites:

Australian animals:

<http://australian-animals.net/>

<http://www.teachers.ash.org.au/jmresources/ausanimallinks/>

Australian nature:

<http://www.ozshots.com/nature/>

Original text:

The Greedy Fat Cat

Once there was a cat who loved to eat and eat. The cat lived in a house in the bush with a woman who loved to garden and she let the cat eat just enough – not too little and not too much.

One day, when the woman was out, the cat went for a walk through the bush and came to the neighbour's house. There were some sausages cooking on a barbecue. "Mmm...they smell good", said the cat and swallowed them all. Then out ran the neighbour wearing a hat and shouted, "You greedy fat cat! SCAT!" But the cat said, "I just ate your sausages but I'm still hungry so I think I will eat you too!" So the cat swallowed the man in the hat as well.

The cat walked on through the bush and met a kookaburra laughing! "My, you have a greedy smile, cat. What have you been eating?" asked the kookaburra. "I ate the sausages and the man in the hat but I'm still hungry so I think I will eat you too!" So the cat swallowed the kookaburra laughing.

The cat walked on through the bush and met a possum eating blossom! "My, you have a greedy smile, cat. What have you been eating?" asked the possum. "I ate the sausages, the man in the hat and the kookaburra laughing but I'm still hungry so I think I will eat you too!" So the cat swallowed the possum eating blossom.

The cat walked on through the bush and met a lizard lounging in the sun! "My, you have a greedy smile, cat. What have you been eating?" asked the lizard. "I ate the sausages, the man in the hat, the kookaburra laughing and the possum eating blossom but I'm still hungry so I think I will eat you too!" So the cat swallowed the lizard lounging.

The cat walked on through the bush and met three boys swimming! "My, you have a greedy smile, cat. What have you been eating?" asked the boys. "I ate the sausages, the man in the hat, the kookaburra laughing, the possum eating blossom and the lizard lounging but I'm still hungry so I think I will eat you too!" So the cat swallowed the three boys swimming.

The cat walked on through the bush and met a dingo dancing and prancing! "My, you have a greedy smile, cat. What have you been eating?" asked the dingo. "I ate the sausages, the man in the hat, the kookaburra laughing, the possum eating blossom, the lizard lounging and the three boys swimming but I'm still hungry so I think I will eat you too!" So the cat swallowed the dingo dancing and prancing.

The cat walked on through the bush and suddenly met the woman who loved to garden! "My, you have a greedy smile, cat. What have you been eating?" asked the woman. "I ate the sausages, the man in the hat, the kookaburra laughing, the possum eating blossom, the lizard lounging, the three boys swimming and the dingo dancing and prancing but I'm still hungry so I think I will eat you too!" "Oh no you won't, you greedy cat!" exclaimed the woman and she pulled out her garden scissors and cut that cat open. Snip, snip, snip!

Out came the dingo dancing and prancing, the three boys swimming, the lizard lounging, the possum eating blossom, the kookaburra laughing, then finally the man in the hat and his sausages. The woman who loved to garden carefully sewed up the cat's tummy. Then she took that naughty cat straight home for dinner, where they ate not too little and not too much but just enough.

Allikas: Atkinson, R. (2005). *Storytelling with folktales. The greedy fat cat*. Carlton: Curriculum Press.

Brewery of Eggshells

Scotland

Name:

Grade:

The folktale “Brewery of Eggshells” is from Scotland. Scotland is a country in **Britain**. Britain consists of **four** countries – **England, Wales, Scotland and Northern Ireland**. People who live there are called the **British**.

1. Look at the map and say which of the four countries is the....

biggest.....northernmost.....

smallest.....southernmost.....

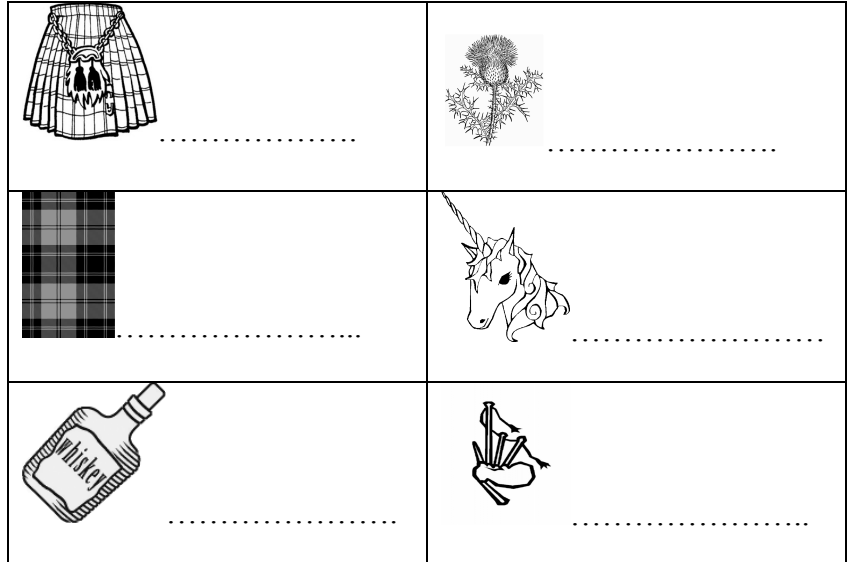
2. Find Scotland on the map and colour it green.



3. Find the names of some symbols of Scotland in the word-search. The first letters are in bold and the words can be written horizontally (→), vertically (↓) or diagonally (↗ or ↘). When you have found the words write them next to the right pictures.

K **S** **H** **F** **T** **I** **R** **R** **E** **P** **S** **E**
W **I** **L** **E** **A** **T** **M** **E** **W** **E** **S** **R**
H **B** **L** **E** **R** **L** **H** **D** **P** **E** **G** **E**
I **R** **Q** **T** **T** **U** **N** **I** **C** **O** **R** **N**
S **A** **N** **R** **A** **Q** **P** **N** **S** **T** **P** **M**
K **X** **P** **E** **N** **G** **H** **B** **G** **T** **B** **I**
Y **A** **E** **S** **A** **S** **G** **U** **Z** **O** **L** **H**
E **T** **T** **B** **A** **N** **D** **R** **E** **W** **R** **E**
S **J** **X** **Y** **H** **A** **G** **G** **I** **S** **Y** **E**
J **U** **C** **E** **P** **A** **A** **H** **Y** **I** **R** **F**

Did you find kilt, tartan, Edinburgh, whisky, bagpipes, unicorn, thistle, andrew, haggis?



4. Fill in the caps with the words from the word search.

..... is the capital of Scotland, so it is a very important city. On the 30th of November people celebrate - Saint’s Day. This is Scotland’s national day. On special occasions Scottish men wear special clothes that are called Kilts are made of which has a specific pattern of lines and squares. Scots eat a traditional Scottish dish called It is made of heart, lungs and liver of a sheep, onions and oatmeal.

Brewery of Eggshells

Scotland

In Treneglwys once lived a man and his wife, and they had twins. One day the wife went to visit his neighbour who lived far away. She did not like going and leaving her little ones all alone in a solitary house.

She went and came back as soon as she could, but on her way back she was frightened to see some old elves in the blue trousers. She got scared and rushed home, but found her two children in the cradle and everything seemed as it was before.

But after a time she started to suspect that something was wrong, because the twins didn't grow at all. The man said: "They're not our children."

One evening, the woman made up her mind and went to see the Wise Man of Llanidloes to ask his advice.

So she went to Llanidloes and told everything to the Wise Man. Now there was soon to be a harvest of rye and oats, so the Wise Man said to her, "When you are getting dinner for the harvest men, clear out the shell of a hen's egg and boil some soup in it, and then take it to the door as if you meant it as a dinner for the harvest men. Then listen to the twins. If you hear them speaking of funny things, go and throw them into the Lake Elvyn."

So when the day of the harvest came, the woman did all that the Wise Man said, she put the soup in an eggshell. She stood and listened. Then she heard one of the twins say:

Acorn before oak I knew,
An egg before a hen,
But I never heard of an eggshell brew
A dinner for harvest men.

So she went back into the house, took the children and threw them into the Lake Elvyn. The goblins in their blue trousers came and saved their dwarfs. Then the mother had her own children back they lived happily.



Hen - a chicken

Brewery of Eggshells

Scotland

Name:

Grade:

1. How many different kind of food did you find in the story? Write as many as you could find.

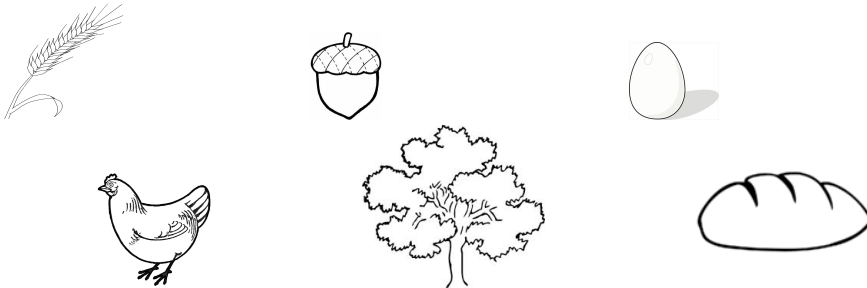
.....

.....

2. What kind of food did the woman make for the harvest men? Circle the answer.

- a) rye and oat
- b) egg soup
- c) eggshell brew

3.1 Find the pairs that go together. Connect the pictures.



3.2 Circle the things that were mentioned in the story.

4. These things are traditionally eaten at breakfast in Britain. Connect the name and picture with a line.

Croissants cereal and milk bacon sandwich yoghurt coffee toast fruit



5. One of the pictures was left over. This is called **English breakfast**. What can you see on that picture?

.....

6. What does “would you like a cuppa” mean for British people?

- a) Would you like a cup of coffee?
- b) Would you like a cup of tea?
- c) Would you like to buy a cupboard?

7. These 4 words in the box all mean the same food in different languages and dialects. Write the correct word from the box under the right language/dialect.

Tuhlis potatoes tatties kartulid

Scottish dialect



English

Estonian

Saaremaa dialect

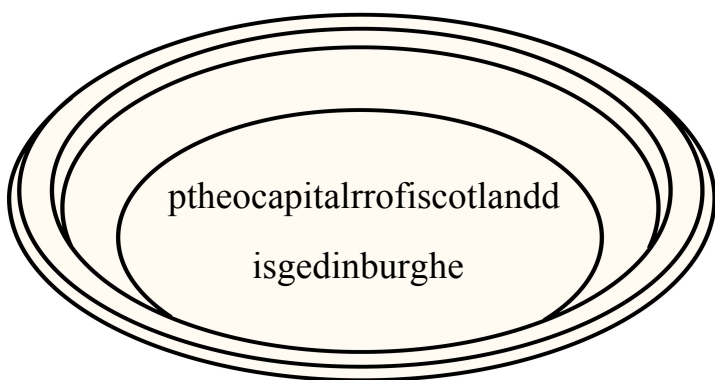
8. Haggis is a traditional Scottish dish. It contains sheep's heart, liver and lungs, onions, oatmeal, spices and salt. Haggis is usually served with "neeps and tatties".

When Scots eat "neeps and tatties", what do they eat?

- a) turnips and potatoes
- b) carrots and peas
- c) potatoes and cabbage
- d) beans and potatoes



9. Find the fact about Scotland from the letters on a plate. Be careful with capital letters!



Fact:.....

Write the extra letters to find out a popular breakfast in Scotland.

Breakfast made of oats: _____

This breakfast is a Scottish classic. The cereal is cooked with water or milk. People often add sugar or jam.

10. Are these statements true or false?

- a) Estonian and Scottish food is quite different.
- b) Tatties and potatoes mean the same thing.
- c) English breakfast contains fries and bacon.

Brewery of Eggshells

The aim of the worksheets: to introduce Scottish culture, to make comparisons with one's own and other cultures and to introduce culture-related vocabulary.

Level: A 2.2







How to use the worksheets:

1. Tell the students that they are going to learn about Scottish culture (animals, food).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country. Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)




1. biggest – England; northernmost – Scotland; smallest – Northern Ireland; southernmost – England

3.  – kilt ;  – thistle;  – tartan;  – unicorn;  – whiskey;
 – bagpipes

4. Edinburgh, Andrew, kilts, tartan, haggis

After-reading (Worksheet C)

1. egg, soup, rye, oats, brew
2. c

3.  ;  ;  ;  ; 

- 3.1 rye, oak, acorn, egg, hen
4. Toast, croissants, fruit, yoghurt, cereal and milk, bacon sandwich, coffee
5. Eggs, bacon, beans
6. b
7. Tatties, potatoes, kartulid, tuhli
8. a
9. Fact: The capital of Scotland is Edinburgh. Breakfast made of oats: Porridge
10. a – False; b – T; c – T

Further activities:

- Breakfast

Do you have breakfast every day?

What do you have for breakfast?

What would you give for breakfast for your friend from Scotland? From America? From India?

Write down your next weeks menu for every day. Compare it with your classmates.

- Holiday

You are entering a competition for a free holiday in Scotland. In order to win, you have to complete this sentence in not more than 20 words:

I'd like to visit Scotland because.....
.....

Complete this slogan in a funny or clever way. Then vote for the best slogan in the class.

- Did you know that.....

In the UK it is impolite to speak with your mouth full of food.

In the UK it is polite to eat off a knife when having a meal.

In the UK foggy weather is called *pea soup*.

Write one thing that is impolite in Estonia.

.....
.....

- Lake legends

Compare the legends about Loch Ness and about Ülemiste vanake. Do you find similarities?

Do you believe in these legends?

Useful websites:

Facts and figures about Scotland:

<http://www.woodlands-junior.kent.sch.uk/customs/questions/britain/scotland.htm>

<http://www.10-facts-about.com/Scotland/id/30>

Original text:

Brewery of Eggshells

IN Treneglwys there is a certain shepherd's cot known by the name of Twt y Cymrws because of the strange strife that occurred there. There once lived there a man and his wife, and they had twins whom the woman nursed tenderly. One day she was called away to the house of a neighbour at some distance. She did not much like going and leaving her little ones all alone in a solitary house, especially as she had heard tell of the good folk haunting the neighbourhood.

Well, she went and came back as soon as she could, but on her way back she was frightened to see some old elves of the blue petticoat crossing her path though it was midday. She rushed home, but found her two little ones in the cradle and everything seemed as it was before.

But after a time the good people began to suspect that something was wrong, for the twins didn't grow at all.

The man said: "They're not ours."

The woman said: "Whose else should they be?"

And so arose the great strife so that the neighbours named the cottage after it. It made the woman very sad, so one evening she made up her mind to go and see the Wise Man of Llanidloes, for he knew everything and would advise her what to do.

So she went to Llanidloes and told the case to the Wise Man. Now there was soon to be a harvest of rye and oats, so the Wise Man said to her, "When you are getting dinner for the reapers, clear out the shell of a hen's egg and boil some potage in it, and then take it to the door as if you meant it as a dinner for the reapers. Then listen if the twins say anything. If you hear them speaking of things beyond the understanding of children, go back and take them up and throw them into the waters of Lake Elvyn. But if you don't hear anything remarkable, do them no injury."

So when the day of the reap came the woman did all that the Wise Man ordered, and put the eggshell on the fire and took it off and carried it to the door, and there she stood and listened. Then she heard one of the children say to the other:

Acorn before oak I knew,
An egg before a hen,
But I never heard of an eggshell brew
A dinner for harvest men.

So she went back into the house, seized the children and threw them into the Llyn, and the goblins in their blue trousers came and saved their dwarfs and the mother had her own children back and so the great strife ended.

Allikas: Jacobs, J. (1892). *Celtic Fairy Tales*. K lastatud 24.septembril, 2011, aadressil <http://www.sacred-texts.com/neu/celt/cft/cft28.htm>.

How the Wolf Lost His Tail

Scotland

Name:

Grade:

The folktale “How the wolf lost his tail” is from Scotland. Scotland is a country in **Britain**. Britain consists of **four** countries – **England, Wales, Scotland and Northern Ireland**. People who live there are called the **British**.

1. Look at the map and say which of the four countries is the....

biggest.....northernmost.....

smallest.....southernmost.....







2. Find Scotland on the map and colour it green.



3. Find the names of some symbols of Scotland in the word-search. The first letters are in bold and the words can be written horizontally (→), vertically (↓) or diagonally (↗ or ↘). When you have found the words write them next to the right pictures.

K **S** **H** **F** **T** **I** **R** **R** **E** **P** **S** **E**
W **I** **L** **E** **A** **T** **M** **E** **W** **E** **S** **R**
H **B** **L** **E** **R** **L** **H** **D** **P** **E** **G** **E**
I **R** **Q** **T** **T** **U** **N** **I** **C** **O** **R** **N**
S **A** **N** **R** **A** **Q** **P** **N** **S** **T** **P** **M**
K **X** **P** **E** **N** **G** **H** **B** **G** **T** **B** **I**
Y **A** **E** **S** **A** **S** **G** **U** **Z** **O** **L** **H**
E **T** **T** **B** **A** **N** **D** **R** **E** **W** **R** **E**
S **J** **X** **Y** **H** **A** **G** **G** **I** **S** **Y** **E**
J **U** **C** **E** **P** **A** **A** **H** **Y** **I** **R** **F**

Did you find kilt, tartan, Edinburgh, whisky, bagpipes, unicorn, thistle, andrew, haggis?

4. Fill in the caps with the words from the word search.

..... is the capital of Scotland, so it is a very important city. On the 30th of November people celebrate - Saint’s Day. This is Scotland’s national day. On special occasions Scottish men wear special clothes that are called Kilts are made of which has a specific pattern of lines and squares. Scots eat a traditional Scottish dish called It is made of heart, lungs and liver of a sheep, onions and oatmeal.

How the Wolf Lost His Tail

Scotland

One day the wolf and the fox were out together, and they stole a dish of crowdie. The wolf was bigger than the fox. He also had a long tail like a greyhound and great teeth.

The fox was afraid of him, and did not dare to say a word when the wolf ate the most of the crowdie, and left only a little at the bottom of the dish for him. But the fox decided to punish the fox. The next night when they were out together the fox said: "I smell cheese. There it is!" pointing to the moonshine on the ice.

The wolf was hungry and asked "How will you get it?"

"Well, stay here until I see if the farmer is asleep, and if you keep your tail on it, nobody will see you or know that it is there. Keep it steady. I will come back soon."

So the wolf lay down and laid his tail on the moonshine in the ice, and kept it there for an hour until it was stuck to the ice. Then the fox, who had been watching him, ran in to the farmer and said: "The wolf is there, he will eat up the children, the wolf! The wolf!"

The farmer and his wife came out with sticks to kill the wolf. The wolf saw them and wanted to run away but his tail was stuck to the ice. Finally he pulled hard and ran away leaving his tail behind. Since that night the wolf is stumpy-tailed but the fox has a long furry tail.

Crowdie – a type of Scottish cheese made of fresh milk



Greyhound - a type of dog that can run very fast

- inglese

How the Wolf Lost His Tail

Name:

Scotland

Grade:

1. Why was the fox afraid of the wolf?

a) the wolf was grey and looked like a hound

b) the wolf stole the crowdie

c) the wolf was big and had great teeth
2. Who has a longer tail nowadays?

a) the wolf

b) the fox

c) their tails are the same length
3. What did fox see on the ice?

a) cheese

b) the moonshine

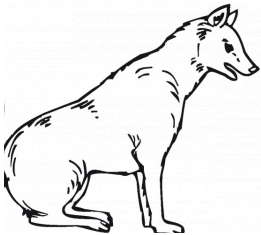
c) a dish of crowdie
4. What happened to the wolf’s tail?

a) it got stuck on the ice

b) it fell off

c) a farmer cut it off with sticks

5. What did the wolf ‘s tail look like before the accident? Draw the tail.



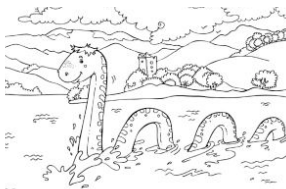
6. Read the sentences and underline the correct adjective.
- a) In the story the fox is wise/foolish and the wolf is wise/foolish.
- b) In the story the fox is bigger/smaller than the wolf.
- c) In the story the bigger/smaller animal wins.
- d) In the story the stronger/wiser animal wins.

7. Do you know that the Scottish word for the lake is “loch”. There is a legend about a monster who lives in the lake, called Loch Ness.

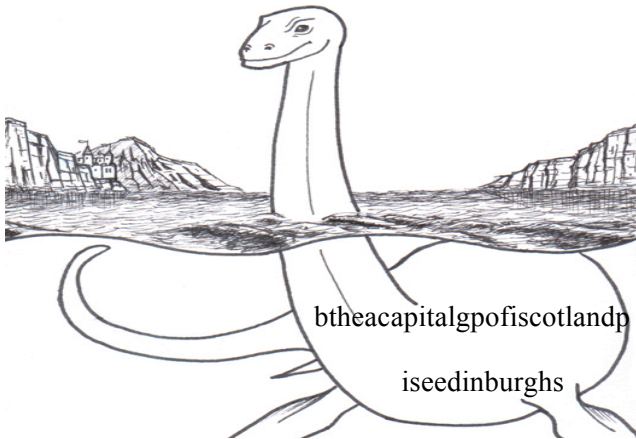
Find out what is the name of the pre-historic monster who lives in Loch Ness.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
21	11	26	4	3	16	22	14	19	5	7	18	6	1	12	13	24	10	17	2	15	20	9	23	8	25

1 3 17 17 19 3



8. Find the fact about Scotland in the stomach of Loch Ness's monster. Be careful with capital letters!



Fact:.....

.....

Write the extra letters to find out Scotland's traditional musical instrument.

Instrument: _ _ _ _ _

9. Underline the right answer about Scottish food.

Brie, *Crowdie*, *Brodic Blue* and *Loch Artur* are all different kinds of Scottish ...

- a) whiskey
- b) legends
- c) cheese
- d) potatoes

10. Haggis is a traditional Scottish dish. It contains sheep's heart, liver and lungs, onions, oatmeal, spices and salt. Haggis is usually served with "neeps and tatties".

When Scots eat "neeps and tatties", what do they eat?

- a) turnips and potatoes
- b) carrots and peas
- c) potatoes and cabbage
- d) beans and potatoes



How the Wolf Lost His Tail

The aim of the worksheets: to introduce Scottish culture, to make comparisons with one's own and other cultures and to introduce culture-related vocabulary.

Level: A 2.2







How to use the worksheets:

1. Tell the students that they are going to learn about Scottish culture (animals, food).
2. Give each student Worksheet A. Encourage them to answer the questions about the country whose folktale they are going to read. Discuss the answers.
3. Give each student a copy of Worksheet B – the folktale. Let them read the text.
4. After the students have read the text, give them Worksheet C. The students answer the questions about the text and do some exercises related to the culture of the country. Discuss the answers and make comparisons with Estonian culture.

Key to the exercises:

Pre-reading (Worksheet A)

2. biggest – England; northernmost – Scotland; smallest – Northern Ireland; southernmost – England

5.  – kilt ;  – thistle;  – tartan;  – unicorn;  – whiskey;
 – bagpipes

6. Edinburgh, Andrew, kilts, tartan, haggis

After-reading (Worksheet C)

1. c
2. c
3. b
4. a
6. a – wise, foolish; b – smaller; c – smaller; d – wiser
7. Nessie
8. Fact: The capital of Scotland is Edinburgh Instrument: bagpipes
9. c
10. a

Further activities:

- What is in the news?

The local newspaper wants to report about what happened with the wolf. Imagine that you are a journalist working for the newspaper. Write a news report about the accident and illustrate it.

- Another ending

Think of another ending for the folk tale. Try to give a happy ending.

- Compare characters

Find an Estonian folktale about the fox and wolf (together or separately). Are their characters similar to the characters of the animals in the Scottish folktale?

- Foxland and wolfland

Have you ever heard of Foxland? This is the land where foxes live. Create flags, stamps, coins and the alphabet for this strange county. You can also think of the city names/days of week/baby names/the menu of the restaurant in town/etc. Do the same with Wolfland.

Useful websites:

Facts and figures about Scotland:

<http://www.woodlands-junior.kent.sch.uk/customs/questions/britain/scotland.htm>

<http://www.10-facts-about.com/Scotland/id/30>

Original text:

How the Wolf Lost His Tail

One day the wolf and the fox were out together, and they stole a dish of crowdie. Now the wolf was the biggest beast of the two, and he had a long tail like a greyhound, and great teeth.

The fox was afraid of him, and did not dare to say a word when the wolf ate the most of the crowdie, and left only a little at the bottom of the dish for him, but he determined to punish him for it; so the next night when they were out together the fox said: "I smell a very nice cheese, and" (pointing to the moonshine on the ice) "there it is too."

"And how will you get it?" said the wolf.

"Well, stop you here till I see if the farmer is asleep, and if you keep your tail on it, nobody will see you or know that it is there. Keep it steady. I may be some time coming back."

So the wolf lay down and laid his tail on the moonshine in the ice, and kept it for an hour till it was fast. Then the fox, who had been watching him, ran in to the farmer and said: "The wolf is there; he will eat up the children,--the wolf! the wolf!"

Then the farmer and his wife came out with sticks to kill the wolf, but the wolf ran off leaving his tail behind him, and that's why the wolf is stumpy-tailed to this day, though the fox has a long brush.

Allikas: Douglas, G. (1901). *Scottish Fairy and Folk Tales*. Kõlastatud 24. septembril, 2011, aadressil <http://www.sacred-texts.com/neu/celt/sfft/sfft19.htm>.

Töölehtede koostamisel kasutatud kirjandus

Cassidy, P., Sweeney, G., Vaughan-Rees, M. (2000). *In Britain. 21st century edition*. Koolibri.

Tarakcioglu, A. Ö., Akpınar, K. D., Tözüm, B. S., Kontoyanni, A., Arapaki, X., Magos, K., Saluveer, E., Uibu, K., Ruutemets, K., Blazic, M. M., Sadar Soba, N., & Pajnik, T. (2009). *A Comparative Analysis of Folk Tales: A Multicultural Perspective "We speak the Same Culture"*. Ankara.

Sa lugesid ühe inglise keelt kõneleva riigi rahvajuttu ning täitsid selle põhjal töölehe. Soovin teada, milliseid uusi teadmisi Sa omandasid ning mida arvad täidetud töölehe kohta.

Selleks palun Sul vastata järgmistele küsimustele.

Nimi:

Kool:

Sugu: poiss tüdruk

Klass:

Vanus:

I Loe küsimused tähelepanelikult läbi ja tõmba igas küsimuses sobivale vastusenumbrile ring ümber. Kui mõni küsimus on Sulle arusaamatu, siis küsi abi õpetajalt. Mõnes küsimuses palun Sul oma vastust põhjendada.

1. Millise riigi rahvajuttu Sa lugesid?

1 – Austraalia 2 – Nigeeria 3 – Ghana 4 – Šotimaa 5 – Inglismaa

2. Mis oli Sinu loetud jutu pealkiri?.....

3. Kas rahvajutt oli Sinu arvates sobiva raskusega?

1 – liiga lihtne 2 – lihtne 3 – sobiva raskusega 4 – keeruline 5 – liiga keeruline

4. Kas rahvajutt oli Sinu jaoks palju võõraid sõnu?

1 – kõik sõnad olid tuttavad 2 – mõni üksik uus sõna 3 – palju uusi sõnu 4 – väga palju uusi sõnu

5. Kas rahvajutt oli Sinu arvates sobiva pikkusega?

1 – liiga lühike 2 – lühike 3 – sobiva pikkusega 4 – pikk 5 – liiga pikk

6. Mida huvitavat said selle riigi kohta teada rahvajuttu lugedes ja töölehte täites?

Sain teada, et
.....

Teadsin kõike juba enne

7. Mis on Sinu jaoks oluline teada teiste riikide kohta? Tõmba ring ümber kõikidele vastusenumbritele, mis käivad sinu kohta.

1 – asukoht 2 – lipuvärvid 3 – loomad 4 – linnud 5 – kombed 6 – toit 7 – ilm

Mida veel tahaksid teada teiste riikide kohta?.....

8. Miks on Sinu arvates oluline õppida teiste riikide kultuuri?

.....
.....

II Järgnevad väited on ülesannete kohta, mida töölehel täitsid. Loe neid tähelepanelikult ning tõmba ring ümber kõikidele vastusenumbritele, mis käivad Sinu kohta.

9. Tööleht oli...

1 – liiga lühike 2 – lühike 3 – sobiva pikkusega 4 – pikk 5 – liiga pikk

10. Töölehte täites sain aru...

1 – mõnest ülesandest 2 – peaaegu kõikidest ülesannetest 3 – kõikidest ülesannetest 4 – ei saanud aru ühestki ülesandest

11. Kõige rohkem meeldisid mulle ülesanded, kus ma pidin...

- 1) kaarti täitma
- 2) õigele vastusele ringi ümber tõmbama
- 3) täherägastikust sõnu otsima
- 4) joonistama või värvima
- 5) sõna ja pildi ühendama
- 6) arvama, millises riigis loomad elavad
- 7) salakirja lahendama (tähe ja numברי ühendama)
- 8) loomad kiiruse järgi järjekorda panama
- 9) looma ja kirjelduse ühendama
- 10) arvama, mis looma kohta vanasõna käib
- 11) mõni muu ülesanne

Kui vastasid *mõni muu ülesanne*, siis milline?.....

12. Kõige raskemad olid ülesanded, kus ma pidin...

- 1) kaarti täitma
- 2) õigele vastusele ringi ümber tõmbama
- 3) täherägastikust sõnu otsima
- 4) joonistama või värvima
- 5) sõna ja pildi ühendama
- 6) arvama, millises riigis loomad elavad
- 7) salakirja lahendama (tähe ja numברי ühendama)
- 8) loomad kiiruse järgi järjekorda panama
- 9) looma ja kirjelduse ühendama
- 10) arvama, mis looma kohta vanasõna käib
- 11) mõni muu ülesanne

Kui vastasid *mõni muu ülesanne*, siis milline?.....

13. Kas sooviksid sarnast töölehte ka mõne muu riigi kohta täita?

1 – ei 2 – oleneb riigist 3 – võib-olla 4 – jah

Kui vastasid jah, siis millise riigi kohta?.....

Suur tänu vastamast!